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THE UPBRINGING OF DAUGHTERS

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THE UPBRINGING OF DAUGHTERS

BY

CATHERINE DURNING WHETHAM

UNIV. OF CALIFORNIA

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TO

CECIL

AND

MARGARET

CATHERINE

DIANA

LAWRENCE

ELIZABETH

EDITH

WHO HAVE TAUGHT ME SO MUCH,

THIS BOOK IS INSCRIBED

BY THEIR OBLIGED AND AFFECTIONATE

WIFE AND MOTHER.

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PREFACE

THE excuse for publishing such a book at such a time is not that there is anything new in it, but that at all times, and especially in times of stress and strain, old truths and commonplace experiences are apt to be overlooked. It is therefore not impertinent to restate them according to the light and language of our own generation.

My best thanks are due to my husband and to my friend, Miss Christine Elliott, for their constant help in the work of preparing this book for publication.

C. D. W.

CADHAY, OTTERY ST MARY
April 1917

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CONTENTS

CHAP.		PAGE
I.	The Creation of the Home	1
II.	The Life of the Family	14
III.	Household Duties	28
IV.	Health	44
V.	Dress	61
VI.	Outdoor Life and Games	76
VII.	General Education	89
VIII.	Scholastic Instruction	108
IX.	The Arts	127
X.	Holidays and Entertainments	139
XI.	Books to Read	148
XII.	Money Matters	164
XIII.	Professions for Daughters	182
XIV.	Conduct	197
XV.	Religion	221
XVI.	The Abdication of the Parent	237

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CHAPTER I

THE CREATION OF THE HOME

"And Alcinous took Arete to wife, and honoured her as no other woman in the world is honoured, of all that now-a-days keep house under the hand of their lords. Thus she hath, and hath ever had, all worship heartily from her dear children and from her lord Alcinous and from all the folk, who look on her as on a goddess, and greet her with reverend speech, when she goes about the town. Yea, for she too hath no lack of understanding. To whom so she shows favour, even if they be men, she ends their feuds."

It is said that the English word home has no precise equivalent in any modern language. Yet homes exist in all nations; and it is by a curious chance or trait of character that the Englishman, who has ever been an explorer and a wanderer over the face of the globe and has established himself and his ways wherever he can maintain life, should be the one to give such definite expression to the ideas involved in the word "home."

What is this home that we are to create? Is it a place? Does it depend on people? Shall we compare it to a sanctuary, a training-ground, or a battlefield? To many of us, all these conceptions are required to make up the completed picture. Some definite remembrance of stone walls, of bricks and mortar, of lawn and tree, of stream and meadow, of hill and plain, always enters into any picture of home. Attachment to some particular locality, familiarity with as well as a love for some beautiful object or scene becomes part of the association and enters into our earliest feelings and emotions. Fre-

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quent changes of house and place in childhood shatter the picture, tear the familiar objects out of their setting, and suggest prematurely to the childish mind haunting doubts as to the security and permanence of our earthly surroundings. Therefore those of us who have passed our early lives in one house or have grown up in constant intimacy with one neighbourhood, have usually an unruffled background against which to lay off the experiences of our immaturity. There is at least one constant factor, one definite standard of life, in the changing process of our development by which to test other values and to give a sense of stability and repose to the memories of our childhood.

So too with regard to people. The early idea of home is inextricably blended with that of certain personalities, on whose very existence our own seemed to depend. The quality of permanence in the peopling of the home gives an extraordinarily vivid sensation of support to most children. Secondary characters, it is true, may change and disappear unregarded, if only the few central figures will allow us to maintain our faith in them unshaken by death, alienation or uncertainty.

And, if we compare home to a sanctuary, we are again saying in another way that the place and its inhabitants must show certain unchanging qualities on which we can rely. But permanence of locality is to many of us an affair of chance, beyond our control, since we must live where duty calls, and only our household gods—like the Ark in the Wilderness—come with us to preserve and re-establish by means of visible tokens something of continuity, which is indeed one justification for a multitude of worldly possessions. Permanence of the personalities of this mortal life is also too often beyond our power to maintain; and therefore such as remain can often acquire a sanctity and a value far above anything they would ask

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for themselves, if by their means and through their co-operation we can recreate for ourselves some traces of that familiar atmosphere in which our early development took place.

Yet, after all, the permanence of a sanctuary is but an accidental attribute. Love and service are the essential qualities that we associate ultimately with our holy places, love inspiring to service and service bearing witness to love's impelling power. The sanctuary is above all a meeting-ground of souls, where they may enter into communion with each other, share each other's joys and sorrows and keep open the pathway to the Light and Life beyond. Men have symbolized these aspirations in the undying fire on the hearth, the everlit lamp before the altar, or the unforgotten offerings of meat and drink placed before the spirits of the departed at the common family meal. These things too must enter into the thoughts of men and women who would try to build up a perfect home.

But the idea of home is not complete without the conception of the training-ground or battlefield, where early victories over self and circumstances have been won and where trials and disappointments have come upon us, not in the overwhelming array of an armed band, but singly and often foreseen, so that we have watched the first fade behind us, the ghost of its old self, before the second and the third forced themselves upon our notice. Perhaps, then, it would be better to compare the home to the camping ground, whence we issue forth into the world to do battle and return at eve to bivouac, faint and weary it may be, but secure nevertheless of shelter and welcome. It is not the part of a wise parent to remove the difficulties and temptations of life, even if it were possible to do so, but to let them approach at times and seasons when there is every chance of their being successfully met and overcome.

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Let us then, in the long labour of creating and maintaining a home, constantly bear in mind some of the more essential qualifications, and determine not to be satisfied with establishing merely a place of residence for ourselves and our family, where the provision of food, shelter and clothing is the sole object in view. Children themselves change more rapidly in mind than in body. The drama of their mental development moves so swiftly and urgently that we may well try consciously to place them in surroundings where the emotions can expand naturally, the mind develop unharassed and the soul take its first flights in clear and tranquil air. Unless there has been a wrong beginning, constant change for change's sake in the home and in the household will not help to strengthen the early attachments to kin and country or make life easier to those who are feeling for the footpaths which lead outwards and upwards.

Therefore choose a house, if choice be in your hands, with some consideration beyond the excellence of its sanitation and a convenient access to a railway station: not that these things are to be entirely neglected, but the glimpse of a distant horizon at sunset, the possession of a pear tree that will insistently herald the spring, a holly bush where thrushes sing and build their nests—have probably in the end more far-reaching results on the spiritual welfare of the inhabitants than all your tubes and certificated plumbing. Try to recall surroundings that gave a sense of space, of freedom, of mystery, of contentment to your own childhood, and then, if possible, recapture some of these benefits for the advantage of the next generation.

When we turn to the lighter problem of the right furnishing of a home, of the selection of our household goods and chattels, it is quite easy to say that nothing is to be admitted which has not some recognized value either of association, utility or beauty. The practical difficulty

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of following such sound advice lies in the fact that in no way do we change so much as in our standards of utility and beauty, and even the power and direction of association are very variable quantities. It is well to have standards; it is well to let them affect our lives. But the result may be, if our collection of furniture, pictures and ornaments has grown up naturally and been honestly preserved, that we possess a record, not chiefly of beauty and utility, but of a long series of past and outgrown selves. We need not distress ourselves nor clear away the offending articles too rigorously. They have become family possessions, having perhaps gained with others the associations they have lost with ourselves. We ourselves do not constitute the entire family, and we can lawfully take account of our successors, who will pass through the same stages of development, though it may be in a different order, and will cherish our discarded idols and wax eloquent over our depraved sensibilities. Let us comfort ourselves with the thought that time will bring its revenges. The chippendale chairs of our great-grandparents did not languish for ever in the attics, and our great-grandchildren will maintain that, at some stage of our careers—even perhaps in the Victorian stage—we were people of taste.

If we explore the recesses of our memories and classify the familiar homes and households of childhood, we find that there are some of them which seem to have possessed what we may perhaps term a fireside figure—some one whose outline may have become uncertain, whose occupation memory indicates only by a number of fascinating and indistinct articles on a little table close at hand, but who nevertheless formed the nucleus round which other members of the establishment moved to and fro. Now it is of the essence of a sanctuary that it should possess a presiding genius, passive rather than active, responsive,

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suggestive, rather than dominating, and that those who seek the sanctuary should feel tolerably sure that its guardian spirit is neither unduly occupied with personal grievances nor present perplexities, and will not be continually absent visiting his Œthiopian estates or the gaming tables of Monte Carlo. I believe these fireside figures, who, it must be admitted, are going somewhat out of fashion, had very distinct uses in the creation and maintenance of the homes of a past generation. They represented one aspect of permanence and continuity as far as these attributes can be obtained in our terrestrial setting. They expressed attachment to locality—this time to an arm-chair—and detachment from the minor discordant elements of life. Unruffled by the weather, undisturbed by the daily news, unperplexed by social problems, regretting only the diminishing size of the eye-holes of needles and the indistinct habits of speech of the younger generation, they exemplified the truth of the saying that they also serve who only sit and sew. If homes are to be sanctuaries, then there must be a presence within them, accessible, constant, detached. I do not wish to suggest that all persons over fifty years of age should become permanent occupants of an arm-chair, but I believe that when a sanctuary or a home is ill filled or seldom filled, the votaries of the shrine will cease their ministrations and carry elsewhere their affections, their sorrows and their confidences.

Contemplation is good for us all as years advance. It may perhaps do more to fit us for our career in a future existence than any more active and absorbing occupation, so that even long intervals between the visits of successive pilgrims are not to be looked on as time wasted. We cannot have our fireside saints scrambling up and down off their pedestals every time the front-door bell rings. We require security that they are *in situ*. Those who

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would give out peace and contentment, soothe the ruffled spirits and encourage the weary, must constantly replenish their own strength and keep their own serenity undisturbed, basing it on a contact with a larger and purer reality. The saintly women of the past generations who sat contentedly by their firesides, exercised an influence which few of us can hope to rival; and the very want of physical strength, accepted and realized best by themselves as a call to put away other ambitions, had become the assurance of their moral and spiritual pre-eminence.

Do not be afraid of creating a home on a small scale, and having done so, have also the courage to resist the demands which inconsiderate neighbours and wealthier persons may urge upon you, tempting towards a style of housekeeping and an extravagant social life beyond the limits of comfort within the available income. There is no difficulty of association between rich and poor so long as the worship of the golden calf can be kept out of the land. There is far less connection than some people like to believe between expenditure of money and the way of existence and circle of friends that are best worth having. An income of twenty thousand a year will fail to buy the friends who, as with a homing instinct, may gather round a household where the annual outlay does not run into four figures. Class distinctions are affairs of ideals of life and habits of mind, not of banking accounts and hereditary titles. The real wants of men and children, so far as they can be satisfied by means of money, are much fewer than we are inclined to credit. Many of them arise from the possession of unoccupied leisure and unattached affection, which the daily round and hourly interests of a humbler establishment could profitably fill. Killing time is one of the most expensive processes known to our civilization. Consider the number of persons who have

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been engaged in useless amusements and the amount of money spent over the process. Consider the army of persons who were occupied in assisting those weary time-killers, as golf-caddies, gamekeepers, motor scouts, ground men, billiard-markers, professional entertainers, nigger minstrels, nerve specialists, dog-fanciers, kennel-maids, society lecturers—to mention only a few, and a prospect of futility is opened up enough to scare any prudent person back to some humble daily task.

In a small household, which is almost self-contained in the matter of service, there is useful work at all times for people of all ages. There is a true communal life. Wants are few and time is precious. In a large household, where domestics are tumbling over each other in search of a job, the wants too often become endless and time hangs heavily for lack of occupation. A large household is frequently organized on such lines that there is occupation in it but for one member of the family—the mistress—who becomes merely the general manager of the business. Now there is nothing more difficult to delegate than a share of organizing. But housecraft, or the personal execution of domestic duties, admits of endless sub-division, and develops to an extraordinary degree the talents and resources of all who undertake it. Therefore, do not think it an advantage to bring up children in a home where their little services can have no value, and where their desire to help and their dawning faculties of observation are inconvenient rather than advantageous. These ministrations have a real value both to those who give and to those who take. The old tale of the "Ministering Children," although it may want rewriting in places, has lain too long unread on our shelves. Far greater happiness and affection will be found in a home where the members of the family are accustomed to be mutually interdependent than in one where strangers perform all

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the necessary offices, and the actual family lead a disconnected and disorganized existence, seeking everywhere for something which is worth doing.

One advantage in the life of a countryside over that of a city is the simpler way in which neighbourly duties and services present themselves. In a village community, there is a far more intimate knowledge of the resources that each household has at its disposal, and consequently a better judgment and clearer sense of the amount of help to be given by each individual. The old feudal and manorial system, with its fixed schedule of rights, duties and privileges—devised to call upon each man for service, according to his rank and means—had underlying it far more appreciation of communal and social responsibility than the individualistic theory of life and property which has taken possession of the field since the growth of our modern industrialism with its basis of private capital and competitive trading. When the manorial system was in its heyday, the lord living in the great house could no more escape from his allotted share of the common obligations, without the consent of his neighbours sitting in council in the courts of the manor, than the copyholder who farmed his inalienable holding by methods laid down in the customs of the manor, or the labourer who, working of necessity on his lord's land, was yet entitled to his hearth, his fuel, and means of subsistence for himself and his family.

These ancient ideals, overlaid as they now are by the confusion of modern social anarchy and the lack of organized communal responsibility, yet make themselves felt in many parts of the country and might easily become the dominant conception in more favourable circumstances. But, even now, service to one's neighbours appears in a simpler and better recognized form in the country than in the town. The women-folk of the resident

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landowner, parson, doctor, or the farmer or labourer, who approach their duties in the right spirit, can always find an opening for acceptable service among the inhabitants of the familiar dwellings by which they are surrounded. If the spirit is willing, there is no lack of opportunity, as the poor at any rate have always realized. Some of the best and most effective social work is done by women who are living quietly in their allotted places in the country, asking no larger or more conspicuous sphere of action than to be true neighbours to rich and poor, and young and old alike.

It must be admitted that the profession of parent is an exacting one. Even when it has been deliberately undertaken with an earnest intention to labour steadfastly therein, we are apt to give far too little continuous thought to its requirements, which alter and develop incessantly as years go on. The successful doctor or barrister or builder is bound to keep abreast of his business, change his ways with his changing environment, study his professional literature, note the trend of ideas around him. He meditates on new developments, and plans out a course of action which will give increased chances of success to his undertakings. The parent too often forgets that, in parenthood, he or she also has a profession for which constant study and endeavour are necessary, and that the capacity for adjustment, development and experiment is not less essential for the making of a successful career within the home than without it. Growth is very rapid in infancy. Every month alters the requirements of the nursery. Questions of food, dress, exercise, have to be continually reconsidered. The schoolroom age increases the number and variety of the problems to be faced, while adolescence adds a new type of experience, in which the giving of advice and assistance becomes more difficult,

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not only because knowledge of the subject itself is less, but because the old means of insisting on the acceptance of our help begin to fail us.

All this work falls most naturally to the mother. She alone has the time and opportunity—and possibly also the inborn faculty—for insight and supervision which make it possible to carry out the task. It is very rare to find fathers who have the leisure and patience to undertake the hourly superintendence of the life of a young family; and, for obvious reasons, men who have nothing much to do are usually not the right people to be dealing with the education of children, and to be instilling into them habits of industry and attention.

We women are often reproached for our custom of dealing with cases rather than with principles. We are told that our habit of mind is petty, and that our consequent actions often verge on the dishonest. This is probably quite true. It is indeed a reason why many of us feel that our best sphere of action is in private life, where we can apply our natural methods unchallenged, rather than in public administration, where our habits of mind are apt to be misunderstood. Certainly every woman is a casuist, whether she admits it or not—and has been developed perforce on those lines. The whole secret of the successful management of a home consists in solving perpetual little problems of personality and circumstance, and general principles are often of little use but as affording a means of measuring the extent to which we are consciously departing from them. Moreover, straightforward and open dealing with a collection of immature personalities in all stages of youth and health is impossible and would be disastrous. They have to be managed discreetly. Gentle craft and simple guile cannot be dispensed with in many stages of the process.

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Many modern mothers, perhaps instigated thereto by some young and enthusiastic medical practitioner, start with the most admirable principles of baby-feeding. But each successive baby may present them with an original and perfectly unexpected digestive system, until at last the experienced mother attains the state of mind of an excellent family doctor who ministered to a whole country-side. He remarked, apropos of babies, that for many years he had especially observed every well-nourished child within his sphere of influence, inquired how they were fed, and was left marvelling why—if the text-books were to be believed—any of them were still alive. Mind you, I am not decrying medical advice and scientific knowledge. I only wish to point out that they are no substitute for personal attention, trained observation, and constant supervision.

And as with baby feeding, so with the whole paraphernalia of literature on the education of children. Each one system contains but the experience of a limited number of cases as they appeared to a personality other than our own, and no one of those cases may really apply to the problem we have on hand. I have done with general principles which can be rigidly enforced in the home. Let us be thankful that every reasonable woman despises them. Casuists we were born, casuists let us remain, and mankind has every reason to be satisfied with the result.

There is no golden rule for making a home. It must be founded on affection and duty and built up in hope and faith. It must be maintained by countless little daily services of no individual importance, by the performance of a multitude of duties varying incessantly from hour to hour, by endless adjustments of convenience and sacrifices of time and inclination, by much good humour and a little

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wit, by the spirit of adventure tempered with the keen appreciation of a quiet life, the whole blended together and inspired by the consciousness of kinship and mutual dependence, and strengthened by the firm conviction that the work is well worth doing.

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CHAPTER II

THE LIFE OF THE FAMILY

"What doth this noise of thoughts within my heart
As if they had a part?
What do these loud complaints and pulling fears
As if there were no rule or cares?

But, Lord, the house and familie are thine,
Though some of them repine.
Turn out these wranglers, which defile thy seat:
For where thou dwellest all is neat

Joyes oft are there, and griefs as oft as joyes;
But griefs without a noise:
Yet speak they louder than distemper'd fears.
What is so shrill as silent tears?

This is thy house, with these it doth abound:
And where these are not found,
Perhaps thou com'st sometimes, and for a day;
But not to make a constant stay."

MODERN knowledge of heredity confirms the old instinctive belief that the family and not the individual is the true unit of society. All men, and not poets only, are born, not made. The influence of environment, home surroundings, scholastic instruction, the accidents of life, can but develop or check the growth of the qualities handed down to us from our ancestors. It is true that we cannot foretell in any particular case what chance combination of ancestral characters is likely to fall to the lot of any one individual. But it seems clear that the probable average quality of a fairly large family can be

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foreseen with some accuracy from a knowledge of the parents and their collateral and direct relatives; and it is certain that an acquaintance with the probable heredity of a family helps us to recognize latent qualities which may be developed for the advantage of the children themselves and the community in which they dwell. By foreknowledge, we are also better able to guard against failings which have proved the undoing of an earlier generation.

It is not easy to give a precise meaning to the word *family*, if we try to go beyond and outside the usual conception of an indefinite group of persons loosely connected by ties of blood and marriage. But we may think of each member of a family as a manifestation of the vital forces of Nature, connected intimately by little understood ties with other similar beings who are able to materialize themselves and to rise into consciousness again and again by means of our common humanity. Here we get a view akin to the reincarnation of personalities, and see neither beginning nor end to the possibilities of fresh presentment. We ourselves are then but the temporary owners and trustees of qualities that come to us from afar, and may be handed down by us whither we know not. The gift of life is not ours, either to withhold, to throw away or to dissipate heedlessly. Taking the old metaphor of the River of Life flowing through many channels, we may say that those who have received from the fountain without giving back to the stream work against the laws of Nature, expressed in their own being. In many senses, the family has a more real existence than ourselves. As far as this earth is concerned, it makes some pretensions to permanence and continuity, while we, as individuals, are but transitory and ephemeral.

I believe we do well to preserve this idea of continuity and to cherish any knowledge of our ancestors that may be handed down to us. We may learn something also

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by keeping in contact with branches of the family outside our own more immediate circle. It is always possible that a child may find more real kinship in a distant relative than in a near one: that, in fact, there may be a nearer relationship according to the light of heredity. Readers of biographies will recall many instances where some relative, other than the parent, has judged with the truer eye, and has shown more insight into the capacities and character of a child than any member of the immediate family group.

Most young people are not interested in the names and histories of their forebears, chiefly, I think, because they do not see how such knowledge can be of use to them in their own lives. But when some account of mental and physical qualities can be given and their own characters illumined by the light of the scientific study of heredity, the subject of ancestors assumes a new aspect and is seen to bear on the problems of personality with which we all have to deal.

The idea of the family, as an institution with rights and privileges of its own, is better established on the Continent of Europe, and especially among the Latin peoples, than in England. We are familiar with the old classical plays in which men and women risked their lives to perform actions of filial piety, not for the sake of the living but to honour deceased members of their kin. Even in the present generation, in France, it has been possible to obtain £200 damages in a Court of law on the ground that a play outraged the memory of a deceased grandmother, who lived and made herself notorious some sixty or seventy years ago. The feelings of the family are thus recognized to have a sanctity to which a substantial money value can be assigned. It is quite possible that in France such damages would not have been awarded to a living complainant, who rightly would be held liable to take the

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consequences of conduct which produced notoriety. This difference in point of view between the English and continental conception of the family can be traced throughout the whole of our respective literature, law and social custom.

A second reading of our chapter-heading is also possible. The life of a family can be taken to mean the organization of the yearly course and daily round for those people who are immediately participating in it, that is, the two or three generations now alive and within sight of each other, who are thereby accustomed to speak and think of themselves solely as *the family*. Since this book is not a study of heredity, it is chiefly with the family, as we see it before us and around us that we shall speak. All the more reason, therefore, have we to remember how partial is our treatment and how misleading must be any consideration which endeavours to separate and study the tiny fragment apart from the whole group of connected personalities.

Taking, however, this more limited meaning of the family as equivalent to the household, let us ask ourselves what class of circumstances should be allowed to influence the daily family life. In the first place, there is little use in setting ourselves to follow blindly the scheme of some other household. However much we may admire its conception and achievement, if we are dealing with different types of men and women, living their lives under very different circumstances, another solution of the problem is of no avail for us. Our first consideration must be the study of the qualities of the men, women and children with whom we have to work, and of the conditions of existence in which we find ourselves placed. We must face our own problems in our own way and try to get a clear view of what is practicable as well as of what is desirable.

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There is of course one circumstance in especial which must influence the life of a family and should therefore be taken openly into account at the beginning of the reckoning—that is, the nature of the occupation of the breadwinner and the source of his income. The amount of money available, the place of residence, the situation of the home and the character of the surrounding society, the hours of meals, the prospect of change and holidays, questions of food, dress and education depend on this factor, and it is therefore well to let its true character be known. A man may reasonably wish not to bring business matters into his home life, and may welcome a change of thought on his return to his family; but, after all, his daily occupation is probably a subject on which he is well fitted to give information and to express opinions of value, and it is a fair exchange for the peace and refreshment of a home to bring back to those who create the one something of the stir and movement that give attraction to the outer world. Besides, to expect the members of a household to adjust themselves constantly to a convenience the importance of which they are not in a position to estimate, and to the demands of a mode of occupation of an urgency and value which they begin to feel some doubt, is to ask more than human nature will easily bestow. The work of the breadwinner is a rightful subject of interest to all the family, and something is amiss when children, as they grow up, are either ignorant of or can speak slightingly about their father's occupation. The habit of interchanging the experiences and adventures of each day adds much pleasure and profit to the common store, and allows every one in turn to share in interests and hopes outside their own immediate perception.

The absence of the father during the week, or his return only for the evening hours and from Saturday to Monday, makes it difficult for him without conscious adjustment

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to take his place beside the mother in their joint relationship with the children. I think many people, and especially the father himself, who may see all going on apparently quite well without him, are apt to undervalue the influence of his presence. The man's point of view is not a thing to be disregarded in settling the affairs of the family; and children, especially daughters, who grow up unfamiliar with their father, will suffer correspondingly in later life. Sons come into contact with men in their school lives and suffer less in some ways from his absence in the home. The leisure afforded by Sunday and the end of the week provides the natural opportunity for maintaining the associations and making them effective. A man is often diffident about what he can contribute to the life of the home, but I think myself that at every stage he has a definite mission to fulfil and that it is difficult to find compensation for his absence.

Before the war, entertaining and visiting on a considerable scale from Saturday to Monday had become customary, to the great disadvantage of many households of children; for contact with the parents, and especially with the father, suffered greatly thereby. In many walks of life, the absence of the father throughout long periods of time is part of the conditions of his employment, and the mother, perforce, has a double duty to fulfil towards the children. Happily, in the majority of cases, the family life is less divided and the father has his chance, not to be lightly foregone, of making his help and example effective during at least one day out of the seven.

Assuming then, that the father's duties will take him away from his family in the daytime during the week, I think that the working hours of the wife and mother in the type of home which I have especially in mind may be divided into five periods of two hours each—from nine to eleven and again on to one o'clock, from two to

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four, five to seven, and eight to ten. I exclude meal times when every mother is always, as it were, "on duty." Of these divisions, a mother may rightly set aside one for her own purposes of rest and refreshment, physical and spiritual. One must usually be devoted to social intercourse and recreation in which the husband, if possible, can also share, either inside or outside the home, and the three remaining divisions represent a fair working day in the house, the nursery, the garden or the schoolroom. Similarly, excluding the evening hours, the children's daily life may be estimated to contain four such divisions of time, of which I would assign one to domestic duties and needlework, one to exercise and occupation, if possible, out of doors, one to recreation, such as music, dancing, games, drawing or reading aloud, and one to the labours of the schoolroom. It is, of course, possible to vary and combine these occupations in many ways, so as to increase the amount of time spent out of doors in fine weather and provide less sedentary occupations than reading and sewing when much time has to be spent within doors.

It is well to recognize, both in planning the day's work or in judging and controlling conduct, that, in natural life, there is a great stimulus and sense of buoyancy given by the coming of the morning and the return of sunlight. Thus morning becomes properly the period of exertion, of active thought, of accomplishment. The renewal of consciousness after the refreshment of sleep, the quickened vitality, the sense of expectancy will all express themselves in conduct, and a new day should never be allowed to open with the feeling of sameness, failure and restricted opportunity. Yesterday is gone; accept its lessons; be thankful for its joys; to-day, new and unexplored, lies before you. Then, too, let us recall the life of sentiment and mysticism which is always waiting to spring up at sunset and nightfall. Many people have

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first learned to think and reflect by having leisure thrust on them in the twilight hours. Children also are usually most inclined to *do* in the daylight and to *become* in the evening, a wise preparation, perhaps, for taking up the next day's activities in the spirit of freshness and adventure.

These changes of attitude, like most other vital points in our existence, have been seized upon by the religious instincts of mankind and have taken shape in the forms and ceremonies of morning and evening worship. We may neglect these ancient attempts to help us and to forward the purposes of the changing hours, but we have still to deal with the instincts and needs which gave rise to them. It is true that adolescent men and women will often try to defy night and its influences in the same gallant way that they are prepared to break a lance with every constraint which they feel and cannot yet understand; it is true, also, that the feeble of purpose and insecure of soul will dread the prospect of self-realization and meditation. But to most children, and to normal grown-up people, the drawing together of the household at the close of day, the quiet evening occupations, the cadences of the vesper hymn, the acceptance of the need of dependence on others, will do much to carry them happily through the darkness of the night.

It seems to me that the whole experiment of evening classes and night schools and even of evening preparation of school lessons runs counter to the experience of the race, and it is extraordinary that persons accustomed to observe young people should think that the evening hours ought to be devoted to work requiring sustained intellectual effort. A few special natures may be able to gain advantages which compensate for the demoralization of hours and instincts; but for the majority it is, as the attendances published by the Education Authorities show it

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to be felt, an outrage on the physiological facts of our human nature.

And, if morning and evening are to find a place in the life of the family, with what tenderness should we regard the depression brought on by a long series of dark or wet days or the irritability caused by external noises, such as the roar of traffic or the moaning of the wind in the trees and the chimneys. Let us watch for these things. Not indeed that we can or ought to remove their effects, whether for good or ill. But we can at least realize their powerful influence on poor human nature, help the children to combat their primitive sense of misery and helplessness, teach them to make use of the traditional supports and safeguards and lead their thoughts into happier and more peaceful channels. Children will constantly repeat the history of the race. We are privileged to stand by their side for a few years and with a little more light and experience at our disposal, help them past some of the worst obstacles which our first forefathers had to encounter blindly and alone.

A point to bear in mind in connection with domestic life is the intense corporate egoism which can be allowed to prevail within the circle, and sometimes becomes attached to the notion of a family, in whose interests almost any action is justified. The intimacy of a happy home is part of its charm and strength, but we must not lose the power of admitting new members into our social life, nor forget, both for our own sakes and for the sake of our neighbours, that joys are increased and sorrows are diminished where they can be shared. Egoism is the disease of the unchecked and undisciplined self, which disregards the very existence of other similar bodies, except as they serve its own purposes of pleasure and advancement or become obstacles in its path. Moreover,

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egoism is a corporate as well as an individual obsession. It is good therefore, from the earliest stages of family life, to live in natural and frequent contact with other households—neither superior nor subordinate to them, of whatever social standing they may be; for it will help us to enlarge our perceptions and sympathies and to realize the relative character of our own interests and occupations. Mercifully, we have to live in a bigger community than even the largest family circle; our actions affect people we have never seen or heard of, and it is therefore important to recognize early in life the reality of other people's lives and the urgency of their claims.

This apprehending attitude of mind is especially important towards individuals and households with whom circumstances bring us into constant daily relations. Wherever children are allowed to expect service and sympathy, there let them realize that service and sympathy are also due. Try to create opportunities for easy intercourse with all sorts and conditions of people so as to leave no doubt of the rightfulness of the many different outlooks and activities by which we are surrounded. More unkind and stupid things are done because of the failure to believe in the reality and lawfulness of the claims of other people, whose outlook upon life is different from our own, than from any set design to injure our fellow-men.

Familiarity with the problems of existence, as they appear to people other than ourselves, may be increased in several directions, especially by an acquaintance with the facts of life that are common to us all. We are too apt to keep our children from the sober side of reality and from contact with the great events of birth, life and death on the ground that we would spare their feelings and preserve their innocence. Our zeal on their behalf is the more unnecessary since, in our early years, Nature seems

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to have equipped us with a spirit of curiosity, which overcomes most obstacles—especially those erected by parental timidity—and a capacity for indifference which often appears to amount to callousness, so that we are sparing our own feelings quite as frequently as our children's by our precautions. Let us then associate our children openly with all natural events, for it is only by familiarizing them with life in its normal aspects that they can judge fairly of its possibilities and make the best of their time and opportunities. To withhold knowledge and experience beyond a certain point and age tempts curiosity into unlawful directions, and gives a morbid interest in what are, after all, the commonplaces of existence. Similarly, to expect from an immature person the sensations of a later age is to anticipate and disturb the ordinary course of natural development.

Again, there are conditions of growth and change, arising with the passing of years, which ought not to spring unexpectedly on our children. They will develop and grow up in the ordinary course of life, as we and countless generations before us have done, and they should be prepared duly for each successive alteration. The stages of our growth are a sufficiently great mystery of themselves without our adding anything to their obscurity and wonder. There is no need to treat them as an unmentionable individual peculiarity of a specially malignant nature, or to deny and conceal them; and, by so doing, to hope to deceive our children into finding the world a pleasanter and easier place than we know it to be, and the human frame less in need of discipline and control. We are apt to try to give the impression that the conquest of self is an easy task in which we have achieved all the success to be desired. By all means, let the children rejoice in their health and strength and partial irresponsibility, and let us rejoice also with them. But those things are given

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us for a purpose, and will depart when they have served that purpose. Therefore, again I say, present them to the rising generation at their correct value, even at the cost of confessing to disappointed hopes, lack of self control, or to failing eyesight and twinges of rheumatism. You need not fear that your children will trouble themselves unduly on the subject or pass sleepless nights thinking over your infirmities. But the time will come when the memory of these things will awaken within them and then they will know that you spoke the truth and gave them warning.

Another factor which is often overlooked in family life is the power of habits of courtesy in creating a favourable disposition among people. Courtesy is frequently preached as a duty to be practised in relation to the outside world, as a cheap way of easing the social machinery. It is not infrequently entirely neglected both in theory and practice within the home. It is closely connected with the habit of mind that appreciates the reality of other people's existence, and their right to consideration. For practical purposes, it certainly does smooth away endless little corrugations and expresses a frame of mind which is ready to understand and anxious to appreciate. Therefore it is particularly suited to family life, where contact is close and constant, and where so much depends on mutual understanding and sympathetic adjustment. It is true that courtesy takes a little more time, that it uses paraphrases and ceremonies; but anything that wins instead of losing a desirable goal, can hardly be objected to on the score of misused opportunity and wasted moments. And let courtesy be more than an affair of manner only. Try to extend it into a forebearance with weakness and failing and let it be used to repress unkindly criticism and to discourage ill-natured comment, both of which are often based upon an incomplete know-

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ledge of circumstances, and do credit neither to our intelligence nor to our sensibilities.

Public criticism of each other within a family circle is apt to fail in its purpose of effecting some change of manner or action, for it can become a form of punishment which arouses keen resentment. Indeed to call constant attention to failings in the process of subordination seldom helps on the work of conquest. Advice and reproof are better reserved for quieter moments, and are always ineffective in proportion as they arouse opposition and ill feeling. Each individual has his weak points, and each age its own defects of mind and manner. As soon as children can realize how much forbearance and courtesy they themselves require to be happy, they will be far more inclined to accord it to each other and to their neighbours. As time goes on, it is well to let them understand the demands they make in order that they may the more readily acquit themselves of their own obligations.

Punctuality, too, is a form of courtesy that should be enforced by precept and example. It is a habit that the egoist, for instance, generally expects to find in other people, while he himself shows a complete disregard for the value of their time, and in this direction also, seems to deny the reality of their rights to equal consideration. Accordingly, let punctuality, both as regards the keeping of all sorts of appointments and in the fulfilling of small duties and services, be entered high on the list of virtues which make for the common good of ourselves, the other members of our household, and our neighbours.

Finally, to end where we began, the family is more permanent than ourselves. If to-day *we* represent it in the eyes of the world, to-morrow our children will take our place. If we stand for tradition, for principles, for high endeavour, these too must be taught and handed on. They are not properties that can be transferred by will

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or deed of gift. They must be shared, as occasion permits, even if, by the process of sharing, we ourselves are preparing for our transition state and our ultimate passage into the background. But we cannot retain and use these things indefinitely, although we can allow them to decay with our decay; so the only way to ensure their continued existence is to pass them on while yet there is time, lest we depart unawares and, through our negligence and cowardice, our portion perishes with us.

Watch your opportunity, judge well the time and the place and the extent of each communication; but let the younger generation come into its birthright of knowledge and responsibility before the night falls for you, and the privilege of initiation can no longer be yours. The sting of old age too often lies in the realization that the experience of a lifetime will be of no further avail, and that our works will not follow us, because we have neglected betimes to enlist the sympathy of the next generation and have forgotton to take our children into our confidence.

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CHAPTER III

HOUSEHOLD DUTIES

"Anon came the throned Dawn and awakened Nausicaa of the fair robes, who straightway . . . went through the halls to tell her parents, her father dear and her mother. And she found them within, her mother sitting by the hearth with the women, her handmaids, spinning yarn of sea-purple stain. . . . Standing close by her dear father she spake, saying, 'Father, dear, couldst thou not lend me a high waggon with strong wheels, that I may take the goodly raiment to the river to wash, so much as I have lying soiled? Yea, and it is seemly that thou thyself, when thou art with the princes in council, shouldest have fresh raiment to wear. Also, there are five dear sons of thine in the halls, two married, but three are lusty bachelors, and these are always eager for new-washen garments wherein to go to the dances; for all these things have I taken thought.'"

Of late years the trade or profession of housekeeper has been considered somewhat as an inferior profession or even a misdemeanour; standing for the sort of thing with which an intelligent woman would not like to be mixed up. To say that one has spent a happy and profitable morning making jam or repairing the household linen is to admit either that one is a little odd or else that one's intellect and mental capacities are of an inferior type. Well-trained women were found to be quite ready to accept positions as *stewards* of schools and colleges, a name originally attached to posts held by men, but they resented as an affront to their sex and dignity any request that they should take up precisely similar duties, under the time-honoured name of housekeeper. For my own part, I have always been well content to be a woman, and I have no desire to assume

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the titles of men in this or in other matters. I often wonder whether it would alter the association if one were to adopt the feminine form of the word and call them stewardesses. It would be more honest, and might predispose to a return to the good old English name of housekeeper.

However, my present point is that the name does not matter, except in so far as it illustrates a trend of thought; but that the position it describes is one of importance and consideration and that our wrong standards on the subject are to blame for much more than a silly squabble over a word. The woman who becomes a wife and mother of a family has definitely undertaken to study and master the "art and mystery"—to use a good old mediæval expression—of maintaining a home and bringing up children therein, and there are interests at stake which are probably more varied and vital than any which usually fall to the lot of men. Stewards and bursars may deal successfully with crockery and accounts. We housekeepers and homemakers have the future of the nation in our hands.

It is an excellent maxim in life that all necessary service is honourable service, and that it is only the work of ministering to luxury and self-indulgence which should inflict a sense of degradation upon us. As most people will readily agree to this in theory, the chief difficulty is to translate it into practice; and there is no better way to begin than by securing that each person, at some stage of their development, should take up and perform one at least of the various branches of necessary service. I believe that every man should be able and willing to earn his living and that of his natural dependents, and if called upon, to defend himself, his family and his country, and that every woman, as her department of essential service, should be able and willing to rear children and

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bring them up in health, strength and moral well-being. Unless the men and women of a country can perform these duties, gladly and skilfully, it seems to me that all the other activities of a nation are mere vanity and waste of effort.

As regards domestic duties within and without the home, their performance is desirable on several grounds. In the first place, there is the traditional training in discipline, observation and craftsmanship to be secured thereby. Secondly, a knowledge of the arts of housewifery and husbandry gives us confidence in our own powers to carry on life through our own exertions, without creating a large class of assistants on whom we depend. And thirdly, there is a great psychological gain, since services which have once been performed regularly, as part of our usual daily round, will never again be felt to be beneath our dignity nor be thought to confer any sense of inferiority and degradation.

It is a curious thing, due probably to ignorance and the modern neglect of the home, that those educators who are searching abroad for new and expensive methods of training should not have realized the possibilities that have always existed and were formerly available within the home. They wish to develop the sense of touch. Do their scholars know the difference between a cotton and a linen pillow-case, between an all wool and a wool and cotton blanket, between flannel and flannelette, between a duster and a glass cloth, between a scrubbing brush and a carpet broom, between damp sheets and well-aired ones? Taste and smell are now to be trained and I suppose, subjected to an annual examination. Are there not drains and rubbish heaps, newlaid and fresh eggs, fish of many sorts and qualities and ages, milk and butter of unmistakeable flavours, stale vegetables, over-ripe fruit, fermenting jam, flavours and sauces, herbs and spices, Indian and China

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teas, West and East Indian coffees, Carolina and Rangoon rice, English and Canadian cheese, loaf, preserving, castor and Demerara sugar, Wilts, Irish and American hams, anchovies—pickled in salt or preserved in oil—not to speak of blackings, polishes, soaps, biscuits, candles, matches. and numberless other articles which pass continually under the housekeeper's eye? What school is going to provide half such a good training in taste, touch and observation as an ordinary household can give in the course of its yearly round. If we want to educate our daughters' senses and train their faculties of perception, the home and not the school is the place to set ourselves to work.

I should like to write a whole chapter, if not a separate volume, on the educational advantages of a long morning's shopping, to be carried out within a strictly limited expenditure. If these advantages were properly understood and appreciated, no self-respecting mother, who had the welfare of her daughters at heart, would ever sally forth alone on such a weighty undertaking. She would, of course, have to be prepared with a reason for all her purchases, but that in itself would prove a wholesome discipline to the parent. Those delightful, healthy, voluble, competent-looking housewives whom we see in France, when we throw open our shutters on to the town square in the morning, returning from early market with their baskets of well-selected goods on their arms, put us all to shame. Meat, poultry, fish, fruit, vegetables have their different standards of excellence and value with the housekeepers of the Continent, standards that are not known only or chiefly to the sellers, as in England, but are very much at the fingers' ends of the buyers also—all praise to them and the mothers who instructed them. To take the average young Englishwoman, fresh from a high school or boarding school into a linen-drapers' shop and ask her to select

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the right sort of material for her own underclothing, for baby's nightgowns, for pillow-cases and for tea-cloths, is often to reveal depths of ignorance and inattention which a Frenchwoman would hardly credit. If it were not for the watchful and sympathetic attitude of the shopman, she might easily return with book muslin and scrubbing flannel. Neither her observation nor her judgment, nor her sense of touch, seem ever to have been directed to these problems of every-day life. She is equally ignorant of the signs that govern the quality and make of a carpet. The appearance and texture of earthenware and china mean nothing to her. Vegetable down, arctic down and eiderdown are synonymous terms to her ear. She will select a quilt or carpet because she likes the pattern, without thought of what is beneath it, and will choose her tea by the picture on the canister rather than by the quality of the contents. She will send a garment to the wash, instead of taking it to the ironing table, and will doom to the rag-bag articles that only want half a dozen stitches and a couple of buttons. I am not sure, after all, whether she is not more honest in preferring the title of steward or bursar to that of housekeeper, for in her unreformed condition, she is not worthy to take a place with the noble matrons of former days, whose linen-room was their pride and consolation, and whose storeroom could minister correctly and unfailingly to the bodily and spiritual wants of a whole village.

Then again, in the housewifely arts, I place needlework and other manual accomplishments very high among the womanly occupations, which should interest without fatiguing or perplexing. Indeed, from personal experience and observation, I am inclined to suspect the intentions, qualifications and judgment of every woman who cannot and does not sew or knit. I know she must be devoting her time and thought

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to much less profitable, less normal and less soothing employment.

Let us recognize frankly that there is a good deal of drudgery to be got through in a household; or rather, that there is work to be done which may degenerate into drudgery if undertaken in a wrong spirit, or allowed to fall too heavily on one particular person. It is a reproach to any household to be able to point to a "drudge" within its fold. Such a state of affairs means that some people are shirking their duties at the expense of their fellow-men and are curtailing unduly the liberties and pleasures of their fellow-beings. The essence of a satisfactory common life, in a family, as in the larger community of the nation, is that everyone who shares in the advantages should make some definite contribution to the common store. The person, who perpetually takes, whether it be time, money, attention, pleasure, service or goods, with no intention of making a return, is a parasite and a despoiler of other folk's lives. He is the vampire and bloodsucker of mythology and folklore. Let us shun him and all his ways and guard against his establishing himself within our homes. As soon as children begin to realize that they are constantly receiving from those around, it is time for the process of giving to begin consciously also; and since a child cannot usually with advantage earn money and so contribute to the common store, it is in little daily services that the return is best made. The laying of the table for meals, the washing up of crockery, the dusting of rooms, the making of beds, little errands of fetching and carrying, the occasional superintendence of the younger children and responsibility for their welfare and happiness, the picking of fruit and preparing of vegetables, the putting away and giving out of linen and household stores, are some of the forms of service which from quite an early

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age appeal to nearly all children. In withholding them from such tasks, we make of no account the sense of responsibility and the desire to help in and understand the occupations of their elders, which develop so early and advantageously within them.

I should here like to be allowed to tell two short stories, illustrating the point of view I am trying to emphasize, as it affects the people who send their children to our public elementary schools. A labourer was summoned one spring time for the irregular attendance of his three children, all under twelve years of age, at school. They had a mile and a half to walk to their place of instruction over a tremendous hill. Owing to the constant gales and heavy rains, the mother, having still some sense of responsibility for her children's health, had occasionally kept them at home, where she found them rational occupation. The youngest and most peccant of these delinquents, aged seven, had attended 98 times out of a possible 112, making a total absence, during an exceptionally wet and unhealthy season, of only fourteen days. The magistrates, representing the common sense of the community, as against the uniformitarian and limited ideals of the administrators of the infallible system, dismissed the case, saying that the children were well cared for in a good home and that, considering the circumstances, they thought the attendances were most satisfactory. They concluded by expressing their surprise that the attendance officer had not something better to do with his time.

Again, a woman, the excellent mother of five children, gave birth to a sixth, and remarked after a recovery prolonged owing to a too early return to the labours of her home, that after all it was a blessing they had been able to manage somehow without keeping a very useful and helpful elder child at home, or else they would have had no end of trouble with the Education Authorities. Such

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instances of intimidation and petty tyranny are of frequent occurrence and are well known to all of us.

Now I am convinced, from certain recollections of childhood and children, that it is difficult to over-estimate the harm done to the character and affections of intelligent children, who know that their proper place is at home—where there is work waiting which they are both capable and anxious to perform—by driving them to school on this and similar occasions. The excuse usually given for so doing is that we improve their future prospects in life by insisting rigorously that they should pursue the appointed course of instruction, and that we cannot allow them to sacrifice themselves, even for the sake of others, who are near and dear to them. But the result is that the whole relative scale of duties is dislocated, the less is placed in front of the greater, the essential and eternal gives way to the transient and occasional. In fact, a thoroughly unsound and, I am inclined to think, a really bad precedent has been established. In the sphere of the State, we endeavour to justify a course of action which we should be ashamed to inculcate in private life. Nor, on the other hand, is the mischief any less, when conscientious parents are compelled, against their better judgment, to send children to school, to the detriment of their health, merely to save official interference and the waste of a day in the police courts. Such things should not be.

Therefore I would suggest, until the present system of education can be abolished or reformed, that in each locality either one person of independent position and, if possible, of parental qualifications, should be appointed, or a small committee formed—representing, as did the old Manor courts, the common sense of the community—as far as possible outside the official educational circle, to whom parents could bring requests for occasional

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exemption from school attendance, and to whom the duty of examining the excuses and reasons for non-attendance should be entrusted. The school officer could give evidence as to the truth of these excuses; he could see that the children were not withdrawn for one reason and used for another. It is true that the magistrates, in the case I have quoted, did the work of the authority I would set up, but the machinery of the Bench is cumbrous and moreover acts too late.

But I attach more importance to a second suggestion. I believe that in many cases, especially in the country, the hours devoted to schooling are not only too long in themselves for their own purpose, but do further harm in withdrawing the children unnecessarily from the educational influences of the homes and the neighbourhood. It might be possible to take certain selected rural districts, where natural occupations are available, and as a commencement, in the summer term, offer the parents the choice of sending their children to school, either in the mornings or in the afternoons, or, of course, if they still wished it, at both times. Such a plan would have many advantages. It would reduce the size of the classes, lighten the work of the teachers, and at the same time allow them to give more individual attention to the scholars under their charge. On the other hand, the parents would have the opportunity of giving their children some regular instruction in household duties, and the middle-day meal would once more become the natural centre of the day's housekeeping, to the advantage of all concerned. In households to which the children cannot return from school for meals, it would be a far more satisfactory alternative than the cold dinners taken and eaten at school. Then too, during half the day girls would once more find natural occupation and training in the homes, at cooking, sewing, and washing under normal conditions instead of in the arti-

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ficial atmosphere of the State-provided laundry and kitchen, while boys would find work in the gardens, fields, woods or farmyards. Such a step might lead to the revival of some sort of partial apprenticeship, where the great merit lay in the fact that home influences and disciplinary control were continued over the period of adolescence, and during the years devoted to the acquisition of a trade. In the mean time, careful observations might be made as to the health and development of children under this dual régime, and their intellectual progress in the following terms might be carefully watched. A comparison of growth—mental and physical—between children who made both attendances and those who made but one, would be of great interest.

The same committee or referee could deal with complaints if the children who were released seemed to run wild, or if they were exploited or overworked or became in any way objectionable to the neighbourhood. They would have power to order, at the request of the attendance officer or the Education Authorities, the reattendance of the children during complete school hours. By this means the parents would be assured of a more obvious share in the training of their children and the disposition of their time, and would have some reason, if they valued the privilege, for not allowing liberty to degenerate into licence. The good homes would be encouraged by non-interference, the bad homes would be marked down and watched. Moreover, other valuable agencies might once more come into existence and offer classes and training, either in crafts or in religion and morals, outside the web of State official action. It is cheering to think of the horror of the orthodox educationalist at a suggestion for introducing a half-time system for all children in country areas. A veritable revolution of ideas as to the character and value of the different sorts of education would have to take place in

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official circles before such a suggestion could even be discussed with regard to the children who find their way into the elementary schools of the country.

But, at any rate, it would be an interesting experiment; though perhaps, if successful, it might prove an embarrassing one, since it would mean an entire reconstruction of our system in favour of some more elastic and less State-controlled organization. It would strengthen the position of the family, encourage some form of local option and initiative, and might prove the starting-point for the development of national education on lines which would take better account of all the healthy, normal influences, which can be brought to bear on the life of a child.

The Englishman is naturally diffident, and he is not over-inclined to exert himself intellectually. I think one of the reasons why English parents have gradually withdrawn themselves from the work of educating their children has been the repeated assurances, delivered by those in high places, that education is a mystery requiring a specially trained priesthood to serve it efficiently, and that the parents themselves are not competent to undertake the office. This is a mistake. People who preach this doctrine have taken up the position of the quack rather than of the expert. Education is an initiation into the art of wholesome living; it is an attitude of mind in which intellectual accomplishments play but a minor part. I feel sure that many people are now teaching in schools who are less fitted than the average parent to be entrusted with the upbringing of children. The number of really suitable men and women who are available for the teaching profession is not unlimited. The very excellence of their scholastic attainments is sometimes attained at the cost of their experience in the art of life as a whole. Time will show that, as a nation, we cannot afford to overlook, under-

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rate or discourage the co-operation of the parents, whether rich or poor.

The power of making an effort, of performing continuous useful service, of carrying out cheerfully a daily allotted task is a most valuable asset, and is the more easily acquired when the advantage gained by making the effort can be readily observed and felt. In after life we never see the accomplishment of much of our most intense labour. We have to work in faith, with conscience as our only overseer, knowing vaguely that a little carelessness or a trivial oversight may produce disasters of which we never even hear. But in a household, the natural consequence of the failure to perform an allotted task is usually fairly obvious, and she is an unwise mother who interferes too eagerly between cause and effect. If we desire to play the part of Providence, do not let us be one-sided in the matter. Providence can be very nasty at times. It is better for the members of a household occasionally to go supperless to an unmade bed than to rely on the too frequent repetition of the miracle of the loaves and fishes.

There is much to be said also for a more ready acceptance of the duties and discipline which fall upon a household at times of sickness. The course now usually pursued in well-to-do households, in any case of illness, however slight, is to secure the services of a professional nurse, engage one or two extra assistants to minister to her, and then to feel that there is nothing more to be done. Nursing has now become such a skilled art that, in cases of severe illness like typhoid fever and pneumonia, or after some of the surgical operations which are the marvel and triumph of modern science, we recognize the necessity of the highly trained and highly paid assistance. But I think in cases of what one might call the ordinary house-

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hold illnesses, there is much to be learned by sharing out the duties of attendance and ministration. It affords a valuable training in patience, firmness, observation, self-denial, confidence, punctuality, recollection and many other cardinal virtues. Doors must not slam, curtains must not flap, fires must be attended to, food prepared and administered at regular hours, the shuffling footstep and rustling garment are forbidden, the provoking whisper and irritating laugh must be controlled, sleep must be foregone, pleasures must be renounced; in fact, the household must submit to a discipline which should afford ample security that no member of it will ever get ill or remain ill, one instant longer than is absolutely necessary. The triumph of good nursing seems to me to be obtained when the patient arises cured from his bed in the shortest time permissible, and is imbued with a firm determination that of his own free choice he will never again return thither.

In planning out the regular work of a household, we are met by a conflict of principles which is also well known in industrial and educational circles. We can obtain much greater mechanical efficiency through a subdivision of labour, whereby each person everlastingly performs the same set of duties and attains the highest possible degree of skill therein. At the same time the human machine, in common with many others, becomes fatigued by the constant performance of one particular series of actions, and could more easily perform duties calling other faculties into play. It ceases to have not only the maximum daily amount of skill at its own occupation but is unable to recover from the fatigue of its previous exertions, even after what should be an adequate period of rest. But, although wearied by that particular process, the person may still be able to serve efficiently in another

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capacity and may actually receive more relaxation and sense of recovery from undertaking other duties than from remaining unoccupied.

It is, of course, far easier to arrange the daily work of a home on the plan that each person is always to be responsible as far as possible for the same definite tasks, and on the whole, some such method must underlie the organization of our household. But, from our knowledge of the physiological effects of fatigue, we must be prepared for times of slackness and lack of interest arising from one of these periods of recovery after over-stimulation. So, however well arranged our plans may be, the need of the individual for variety and change of occupation must be borne in mind, or else attempts at over-efficiency will produce as a necessary consequence a real loss of application and working power. Interest in work can probably only be maintained so long as we ourselves are still learning something from the performance of our duties. The best scheme of organization requires constant readjustment and reconsideration of detail, especially where young people are concerned, not only to meet the changing conditions of each day, but also to provide for the human mind and body the new sources of interest and fresh outlets of energy which are essential to their welfare.

The usual rejoinder to opinions of this sort, which advocate the deliberate and increasing use of the natural opportunities of education in household duties and domestic service, is that all well-regulated children will be safely shut up in the schools during the critical periods of their youth and growth and that we ought to look forward to an ideal state in a golden age when the homes will be gradually emptied alike of parents and children, the former to be poured into offices, factories and workshops, the latter to be dropped into the great State-made educational

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machine. If such a time ever approaches, I shrewdly suspect that the schools, except those for the Feeble-Minded, will be as empty as the homes. No one in their senses is going to produce children for the pleasure of handing them over at birth, and for evermore, to a combine of educational specialists. Still, the view that mothers and children should both alike remain inside the homes is becoming for the moment very old-fashioned. Many people are discussing schemes for giving better organization and greater opportunities to the schools, but few seem to be turning over in their minds adjustments and sacrifices which might be made in order to secure for the coming generation the proved excellencies and mercies of a good home.

The organization of the school and the glorification of school life are the educational fetishes of the day, to which all other considerations must be sacrificed. The modern enthusiastic educator—who, by the bye, has often not undertaken himself the duties and privileges of parenthood—frequently objects openly to the homes, because they interfere with the ritual of his Holy of Holies, the school, and tries to discredit them in this democratic age by calling them one of the remaining luxuries of the well-to-do. In his own peculiar way, he reminds me of the expert in passing examinations, who always made a point of tearing out or pinning down the text of his Gospel or Shakespeare play, lest it should interfere unprofitably with his devotion to the notes. Now my principal criticism of schools of all sorts is that they, being to a great extent experiments or occasional notes dealing with the practice of the upbringing of children in one particular limited range of training, are often allowed to interfere unprofitably with the development of the child within the home and the family life, which is the text or essence of the situation; and that, especially where daughters

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are concerned, everything to do with schools and schoolmasters requires very careful watching if it is to be kept within the subordinate limits of its own utility.

Of course, I recognize that this is all a matter of opinion, and opinion must be formed on experience. I myself believe that for many years of childhood, and perhaps throughout the whole period of maidenhood, the ordinary home can be made a better centre for sound and normal development than the ordinary school, and that a good home is so infinitely superior in its possibilities and influences to the best school that one cannot fairly institute any sort of comparison between them. So that the only consolation I have in face of all this modern, wasteful, arrogant scholastic movement is gained from the belief that it accomplishes much less than it threatens, that the vagaries of the present day will probably only seriously injure one generation, and that the influence of heredity and family tradition, where they are encouraged to develop, will always be more important factors in our lives than intellectual achievement and the standards of life acquired in the artificial atmosphere of so many of our schools.

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CHAPTER IV

HEALTH

"Can you imagine anything nearer perfect beauty than Emma altogether—face and figure?"

"I do not know what I could imagine, but I confess that I have seldom seen a face or figure more pleasing to me than hers. But I am a partial old friend!"

"Such an eye!—the true hazel eye—and so brilliant! regular features, open countenance, with a complexion—oh, what a bloom of full health, and such a pretty height and size! such a firm and upright figure! . . . Where shall we find a better daughter, or a kinder sister, or a truer friend?"

THE idea that must underlie any consideration of health is that of wholeness, of harmony and happy co-ordination in bodily, mental and spiritual state. The healthy man should react easily and normally in body and soul to all the conditions of life in which he may find himself placed. The adjustments required to suit changing circumstances should take place easily, without friction, or better still, unperceived.

But humanity is a most complicated and irrational piece of machinery, both in its internal parts and in the way it is affected, often unconsciously and unwillingly, by occurrences in the world external to itself. Therefore the condition of wholeness is rarely attained, and we may find the greatest balance of mind and character in people who are disabled physically, while rude bodily health can exist side by side with the most flaring paralysis and decay of mental and moral qualities. Indeed I feel that I know some people whose wholeness of personality would be

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considerably increased if, let us say, the loss of a leg forced them to take up and develop a rather more contemplative side of existence.

From the scientific point of view, the subject of health is still extremely obscure. Five thousand years of medical science—of varying degrees of sanity—have convinced most of its pre-eminent practitioners that they have hardly established a single principle to the certain satisfaction of future generations, while the study of mental processes and their effects on bodily conditions has only just been taken seriously in hand. It has been wittily said that while there is a great difference in value between a good and a bad doctor, the difference between a good doctor and no doctor at all is almost negligible. How, then, is it possible to give any satisfactory advice relating to matters of health?

Perhaps the best way to begin is by recalling that our knowledge so far has come chiefly from searching out and removing, one by one, the causes of ill-health and by assuming that could all these causes be counted up and suppressed, a perfectly healthy being would not only result but—more important and far more improbable—would also remain. This is certainly not the case, if we use the word health in its normal sense. On the one hand, the causes are infinite and unsearchable, and, on the other, conditions of health—of the healthy development of the completed existence—really include the necessity, as part of the process of the wholeness of life, of both gradual growth into strength and power of mind, will and body, and gradual decay into old age and eventual dissolution. Now many people are still so "primitive" in their mental outlook that they have not yet honestly and fully accepted decay and death as a necessary and normal part of the process of living. When the inevitable end approaches, they—like the untutored savage—regard

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themselves as the victims of some malignant Genius, whose toll on life ought to have been abolished by the champions of sanitation and the compilers of vital statistics. Seriously, however, the conditions of health at one month, at twenty years and at eighty years of age are so entirely different that they afford little ground for the comparisons that are perpetually made; and, moreover, our original inborn powers and capacities and expectations of life vary so greatly from one individual to another that we can hardly compare with profit the conditions of health for any two people even at a given age. For each person at each age there are probably ideal conditions of health which we can neither formulate nor realize in general terms. Thus though the ideal exists for each of us, its appearances and the means by which it is to be obtained differ for every one; and there arises the need to distinguish carefully between a low standard of normal health and that constant dropping below the right standard which we may fairly term ill-health.

Still, a beginning in instruction must be made somewhere, and bearing in mind these opening remarks, there is no better way than for a mother to explain, as occasion arises, the natural processes of the body and their connection with each other, just as a father may describe the internal construction of a pump or windmill. Children are always interested in any kind of machinery, and their minds are constantly at work trying to fit together a consistent explanation of all that they observe; so that an acquaintance with the elements of physiology, as they have come to the knowledge of every mother, who gives any attention to this department of her office, gives a fair groundwork for their ingenuity to work upon. Such a course of action pursued in due season will save many inconvenient questions at awkward times, and prevent

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useless excursions in later years up some of the blind alleys that have delayed the progress of our race. But, above all, it is better to offer no explanation than deliberately to give one that is wrong. Apart from the fact that the deception will certainly be found out and discounted liberally against the character of the perpetrator, a child's mental picture of reality may be more safely left for a while with an unfilled space than with a lying spirit in it. But it is useful to remember that, once the empty space has been realized, there is no guarantee how long it will be before the devil takes possession. Hasten therefore to establish a truth of acknowledged repute in the vacant niche. A child who had been watching for some days the spring flights of birds and insects came at last to seek enlightenment; and, after listening attentively, said: "I am sure you must be right, because that explains so much." At once the world had become a more orderly place, and, as a first result, order itself had assumed a new dignity and consequence.

Every child can be taught at an early age to understand and respect the processes by which our bodies constantly endeavour to maintain that condition of wholeness, which is necessary to our well-being. Gradually too, children can be trained to appreciate the strong and weak points of their own organisms; to refrain willingly, where abstention is shown to be necessary, and to give what extra attention is needed in other directions. All this can be readily made a matter of habit, just as much as brushing one's hair or cleaning one's teeth; it should not and need not be perpetually brought before the conscious self.

The old point of view that ill-health was something of a crime, or at best showed great carelessness, has much to be said in its favour. In those days, the invalid was looked upon with suspicion as a person afflicted with punishment for sin. He was required to observe fasts and vigils, to go

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barefoot on pilgrimages, to wash and to shave, and thus submit himself cheerfully to a discipline of mind and body in order to effect a release and recovery.

If now, surrounded as we are on all sides by germs and germ theories, it is impossible to hold this view in all its old magnificence, there is still a great deal to be said for it. It is at least well, within the family circle, to emphasize the paramount duty of good health, and to preach the necessity of submitting to discipline to keep or recover it. Let us act on the assumption that presence among other people in the public rooms of the house or out of doors in the streets and in general society indicates a normal state of mind and body, and let us insist on keeping ill-health as a matter to be discussed only in the doctor's consulting-room and the privacy of a bed-chamber or nursery.

Of course, the most damning indictment of ill-health of all kinds is the intolerable strain it may inflict on other people. The wasting of life—of other people's lives—that occurs by reason of individuals who allow a condition of ill-health of mind, body or estate to establish itself about them is one of the most melancholy spectacles we have to contemplate. Time after time, we see the young and vigorous, who are taking the risks of life and carrying its heaviest charges, borne down out of season by the additional weight of other people's complaints, exactions and incompetencies; while the old, and above all the ailing and querulous, survive and demand a constant supply of fresh lives to be sacrificed to their infirmities of disposition. A wise friend of my earlier days, whose wholeness of mind and body no one could doubt in spite of her fourscore years, used to remark somewhat sadly that she could only suppose that persons who were of no use in this world were of no use in the next world either and so got overlooked in the annual ingathering;—a

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philosophical point of view which ought to resign us to the premature close of many a gallant life.

Nevertheless let us emphasize by every means in our power the fact that ill-health, and above all ill-health which is allowed to cast its unwholesomeness over the lives around it, is one of the worst forms of egoism with which poor human nature has to contend, and that it is often as bad and expensive a kind of self-indulgence as alcoholism or any other vice. The beginning of such a condition, far more frequent in women than in men, seems usually to be mental rather than physical. Like some children, weak and incompetent women frequently try to attract attention at any price, especially from their male relatives, taking in fathers, husbands and sons in succession, and playing upon their feelings absolutely unscrupulously. Such women appear to have an almost unsatiable craving for notice and self-importance, and try to excite pity and interest where they are unable to earn affection and esteem. Thus by various unfair means and by trading on the love of a quiet life, which makes many men sacrifice the peace of years to the fear of a scene of an hour, they are able gradually to obtain more consideration than their merits and services entitle them to; and the process goes on indefinitely, each fresh occasion of indulgence being made the vantage ground for a new set of exactions. Women of this type can only be handled satisfactorily by their own sex. Few men, and above all few male relations, are anything but positively mischievous in dealing with these cases.

Within the family, should such conditions unfortunately arise, there is only one course of action open, which is for the mother to make sure that the first attempt of such a kind fails to attain its object, and that every succeeding attempt has a negative result. For a patient to realize that her manœuvres are detected and seen through,

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is often the way to supply the necessary stimulus to their disuse and abandonment. It is well to remember that, with some people, pity given or received may assume almost the proportions of a drug habit and loosen the whole moral tone of both giver and receiver. Thus the function of pity is destroyed by misuse, and its helpfulness in the great moments of life when we all feel the need of human sympathy is severely handicapped and put at a discount.

The type of person who is honestly convinced that no evil befalls a good man and that difficulties, trials and failures are blessings in disguise probably does the best work, though weaklings may shudder at his philosophy. He continues steadily on his appointed course, doing his best cheerfully in every circumstance, and is not to be dragged off into inactivity and fretful hesitation by unwilling and fearful companions. We have a perfect description of the Irish priest who kept his flock well under control, and parents who imitate his methods of

> "Checkin' the crazy ones,
> Coaxin' onaisy ones,
> Liftin' the lazy ones on wid the stick,"

will not find them amiss.

Putting aside definite, well-recognized illnesses as outside our scope, the early stages of physical ill-health can usually be treated in a way that inspires a certain amount of confidence, which of itself induces towards recovery. Little variations of diet, decrease or increase of the hours of sleep or exercise, and a few simple remedies, are known and used in every home. For mental ill-health there are various expedients which are often overlooked. Change of room, increase or variety of occupation, a day spent in other surroundings, an outside call for sympathy and assistance, a little additional responsibility, may all help

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to tide a child over a difficult period. It is part of the privilege of a mother to divine and prescribe for the spiritual as well as the bodily needs of her flock. Just as articles of diet may arrive at table without any apparent intention, so changes in household arrangement and in the occupations of the day may be carried out in such a way that self-consciousness is not aroused, and no one is aware with what intent and for whose benefit the alteration has been made. Then, as the family grow up, the elder children can be taken gradually into confidence and be told something about the mental troubles of childhood and youth and their relief, as well as about the elements of household medicine and diet. They will readily understand the need for reserve and discretion if the subject of health has always been treated as a private and confidential matter; and, moreover, most people seem to recognize instinctively the special responsibilities and privileges which belong to the healers of body and soul. The idea of health and wholeness can be expanded slowly from the part to the whole person, from the person to the family and from the family to the society in which we live, until it is possible to dwell on the mutual obligation and adjustment of burdens which bind us together into one corporate body and give its greatest measure of healthy development to the modern state.

Yet it behoves us to beware of persons who frequent health resorts. I use the word "frequent" advisedly. By all means go and get cured, submit to a discipline of baths and waters, abstinence and exercise, and come back thankful that such places exist and determined, if possible, to avoid them for evermore. But the only excuse for going there is the coming back refreshed, capable of increased effort and more productive labour. To go to the Alps that you may enjoy the winter in Egypt or Algeria, returning by way of the Riviera in time for the

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London season, whence you will hasten to Homburg and Marienbad or to Bath and Harrogate, in order to suffer resurrection at autumn shooting-parties, is not a course of action that commends itself to the man who sees a reasoned purpose in life. Therefore, I say again, beware of persons who know too much about hotels and health resorts, which become veritable homes for incurables of the worst type. The malady is apt to be infectious, and it is the most deadly disease that lies in wait to destroy the bodies and souls of men.

Health is not only an affair of body and mind or of relative youth and age. There is another profound aspect to the wholeness of humanity which comes from difference of sex. Now women, with whom we are chiefly concerned, are essentially the conservators of the race, the makers and transmittors of custom, tradition and household lore. They seem to express more closely the fundamental race concepts and have the power of moulding character and of creating the atmosphere which suits their personality and purpose. All this comes by virtue of what a woman is, not of what she does. It has been pointed out that, biologically speaking, the male is the agent of variation and specialization, whether in matters of plumage and song or in other directions. He expresses his individuality by breaking out into new tracts and by attempting to discover fresh modes of life and thought, of which time and racial experience will show the value. The man has greater power of initiation and accomplishment. The fully-developed woman excels in intuition and endurance. She possesses the faculty of selecting the permanent and discarding the transitory. The differences of mind and character are as great as those of body. Those qualities, which are connected together and are required to carry out the necessary functions of each seem to have been

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collected into each sex; but the combination of the two sets is essential for the welfare of the community as for the creation and maintenance of the family. All this is really included in the word *sex*, a term meaning division or separation—a division of qualities, attributes and purposes, and their separation into two distinct personalities. The interest, romance and endeavour of life arise from the search for the corresponding half which each one of us has to make in order that the whole may be once more reconstituted.

A man may therefore be called upon to show the full extent and range of his ambitions and attributes, since initiation and accomplishment are of the essence of his development. The woman, who exists primarily to conserve and transmit, should always remain the creature of unrealized possibilities and guardian of the fabled hoard, which brings destruction upon any one who opens and dissipates it. Each generation of women must beware of using up more than its rightful share of energy in over-developing the individual at the expense of the race; and so trenching upon and consuming the stores laid by for those who are to come after. The woman who has used up for the purposes of the moment all the possibilities of her nature and has exhausted in personal advantage or even in beneficial service to her own generation all her energies and faculties is frequently the last representative of her stock. In fact, whatever her achievements towards herself and others, she is, biologically speaking, the glorification of selfishness and failure.

And here, I may perhaps be allowed to put down a few thoughts upon a point which has often occupied my meditations. It is the question of what vital principles really underlie the attitude of courtesy or chivalry assumed by men towards women in our modern Western

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civilization. This state of affairs is sometimes accepted by women as an inalienable right, giving them privileges of considerable value which constitute a substantial easing of the conditions of their existence. Now it is a safe rule in life that the acceptance of privileges of any sort should imply the recognition of duties. So widely spread and naturally accepted a custom as that classed here, under the name of courtesy, must have grown from some deep-seated instinct and have some really vital meaning beneath it. Surely it is not merely because women are weaker physically that they receive consideration, nor because they have been found worth fighting for, and are desirable additions to the other spoils of war. What is the instinct that lies at the root of the convention that women go first into the boats or other place of comparative safety in times of shipwreck and peril? Surely it is none other than the instinct for the better preservation of the race which, expressing itself in action if not in words, is more potent than that for the preservation of any one individual life.

Let us take an imaginary case. We have a shipload of fifty men and fifty women, with their attendant nurselings, on whom rest the entire fortunes of our race. The vessel is about to become a total wreck. We can save but half of these on board. Should the men, by reason of their greater strength, preserve themselves alone, the race is doomed. Preserve the women; and the existence of the nurselings or yet unborn babes may save the tribal existence. Send forty women ashore in the care of ten able-bodied men:—the race will gradually re-establish itself and all that it has striven for in the past may yet find a place in the future. It is not that the woman is more valuable in the present than the man or, let us hope, less fitted constitutionally to quit these earthly realms at an unexpected and premature summons, but

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that her position relative to the future generations has an entirely different index number.

And then, to take another point of view, why does human nature so often find something laughable in the pretentious old maid or exacting spinster woman, and relegate them, if they desire to retain respect, to an inferior rank and place? Laughter, we are told, is Nature's warning that something has become mechanical, has lost its contact with reality. It proclaims that intellect and convention are leading awry instinct and sound judgment and that we must return and amend our ways. Human nature is very brutal in its frankness in such matters. It will not long tolerate a false standard and does not hesitate to use tools of sharp edge to recover its equilibrium. If courtesy and consideration are bestowed upon women on account of their special agency in the conservation of the race, the woman who deliberately declines, or has been unable to fulfil, her one essential office of maternity has a doubtful claim to either. It is, in fact, ridiculous that she should receive such homage, except in so far that it has been found wise to bring every woman, even the professed nun, into the symbolic union of mystical wifehood and motherhood, rather than to trust human nature to make its own exceptions with judgment and mercy. But, once any large body of women stand outside the union and are compelled by circumstance or of their own free-will deliberately reject both the symbol and the service, by all means let the fifty men scramble themselves into the boats and sail away to enjoy as best they may what few years are left to their branch of the human family.

When we bear in mind the very great differences which exist between the mechanism and destiny of men and women and remember that it is normal and biologically correct for boys and girls to differentiate increasingly as they

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leave childhood behind them, it becomes a pressing question in the life of a family whether that process takes place more naturally and easily in the presence or absence of each other. Primitive societies and all the great civilizations up to the present day have usually decided in favour of the parting of the ways, of emphasizing the differences by relegating the boys exclusively to the men's gatherings and the girls to the matrons' quarters, before the period of re-union to create the new family group. We have too often copied the form without understanding the spirit. It was never intended to hand the young people over to a celibate priesthood of either sex. The essence of the process is, at a critical period, to bring them into close contact with those of their sex who are carrying on the work of the world, either as heads of families and bread-winners or as mothers and guardians of the new generation. The effect of this differentiation, if correctly understood, must be to develop and strengthen the distinctly masculine or feminine attributes and outlook.

There is a tendency nowadays first to misunderstand and then to discredit the wisdom of our forefathers in these matters. Many experiments have been made in education, in which neither the bread-winners nor the matrons have been allowed any share of influence and example. Even the upholders of co-education do not grapple with the real heart of the problem. From the national point of view, the argument used in favour of co-education is frequently that of economy, which might be applied with as much sense to one standardized government bottle of medicine, one universal daily paper, one State religion or one compulsory hair-wash. The whole question really is whether we are attaining a desirable result by our economy, given the different natures on which we have to work. A girl is easily stimulated beyond her right

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daily expenditure of strength, a characteristic that has the greatest value in the sudden exigencies of domestic life. She can be readily fired with ambitions which she had better not realize in her own person, since the chief object of her development is in adolescence to build up reserves on every side, and in after life to inspire effort in others. The case of a growing boy is entirely different. In the first place, he responds far less easily to external stimulus. Secondly, in view of his ultimate career, the right aim is to teach him by practice and experience the full control and use of all his powers in every direction. It is said that in schools where boys and girls are educated together, the boys are less rough and the girls are less sensitive. But to assume that this is an advantage is to assert that the roughness and the desire to put forth strength and to exert physical force have no part in the true biological development of man, while to deplore the sensitiveness and natural reserve of women is to make another huge assumption about the essence of womanhood and its functions on this globe.

Again, not only do women mature earlier than men, but their development should be in a totally different direction, so that classmates of the same age but of opposite sex are at stages of growth which have but slight basis of comparison. It is a matter of common observation that, even when they learn the same subjects, boys and girls are interested in different aspects of the topic, and often require a different form of presentment to do them justice. Women are more susceptible to external influences, their position in regard to their surroundings is less balanced and secure, they respond more easily than men to everyday suggestion as well as to hypnotic influence. By reason of all these qualities, they are more readily caught awhile by new enthusiasms and have more difficulty afterwards in returning to the normal stand-

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point. Probably the conventionalism with which women are so often reproached is a natural safeguard developed to secure partial immunity from attacks of frenzy and eccentricity. The higher susceptibility of women to mental disease may be set down to some such similar predisposition ; and a more conventional outlook on life, dreary though it may appear, is possibly a better alternative than existence in the female wards of the lunatic asylum, which may lie in wait for extremists at the other end of the scale. Moreover, owing to their more sensitive temperament, women are apt to go mad in companies, whereas it is the men who furnish the majority of lonely eccentrics and solitary recluses.

The modern tendency of girls to wish for boys' occupations shows how completely, in our fantastic educational upheaval, a wrong ideal of life has been set before them, and ignorantly glorified by their instructors. If it be true that the boy scouts and other boys' organizations have sometimes declined to take part in occupations and displays that are also deemed suitable for girls, their conduct shows how instinctive and deep-rooted is the true appreciation of the meaning of the differences of sex. We cannot conceive of a satisfactory boys' school in which the majority of pupils felt themselves impelled to choose women's careers in preference to the professions usually reserved for men. Such a result would carry with it its own condemnation. Yet we are often forced to contemplate a similar *débacle* in the life history of our growing girls.

Up to the present day, nearly all our recent attempts at systematized education and upbringing by the State have been based on theories and principles elaborated in the classrooms and offices controlled by academic and bureaucratic considerations. The voice of the parent

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has scarcely been heard in the land; the welfare and stability of the home have received scant consideration. We have seen the announcement of the revision of the scale of teachers' salaries hailed as though, in itself, such a revision constituted an advance in education, while a new authorized version of the infallible distance between hat-pegs in the cloak-rooms, measured in terms of the prevalent width of hat brim, has been chronicled as an item of first rate educational importance. Such principles and practice are divorced from any clear perception of the vital influences underlying the problem of upbringing, and fail to make any recognition of the immense complications, biological and social, which are involved. As far as the children themselves are concerned, the new school of child study—although for the present it has somewhat turned its back on traditional lore—is following the true scientific method of observation and experiment, and, in a spirit of humility and reverence, tries to explore more thoroughly the field of its activities and the properties and destiny of its materials, before publishing a manifesto of its objects and entering upon a campaign of propaganda. But many educationalists remain blind to the social and biological issues at stake. They have yet to accept the elementary fact, that a system of education is not an aim in itself, either as providing careers for deserving teachers, or to assure to each one of us the blessings of continuous, compulsory, child lifelong technical or literary instruction. First and foremost the race must survive and carry on the ideals which we received from our forefathers and have cherished in our own turn; secondly, in order to fulfil that mission, we have got to live and discover the possibilities of that *terra incognita* ourselves. Education, to be of much use, must be an individual affair, closely related with what has been called

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the building up of the whole stature of the perfect man, able to take his place in handing on the torch of life and knowledge. The sooner each one of us is competent to take charge of our own education and destiny, the brighter the prospects of progress and advancement. We do not understand the body, far less the mind; adolescence is a mystery to us, and sex is as great a problem to-day as it was yesterday and will be to-morrow. These are a few of the mighty matters that must be taken into account if we are to attain the right sort of wholeness in our outlook upon life. Beware then of the educationalists who bid us disregard the phenomena of adolescence and the wonders of sex. Verily, I like them not. Methinks I detect the forked tail and cloven hoof beneath the donkey's ears.

I shall be told that, being a woman, I am naturally prejudiced against all theories and principles. Well, I have read many biographies of great men and distinguished women, and have failed to notice any particular theory or general principle that could be deduced from their bringing up. Many of the best men and women of my acquaintance assure me they had excellent parents and a most happy childhood, but that they were just brought up "anyhow." I am coming to believe that this expression concedes a high tribute of praise towards the parents and others engaged in the operation. The detection of a principle often involves the unearthing of a prejudice, while the establishment of a theory leads at once to the neglect of further observation and experiment. Physical and moral health is to be attained in many ways and under very varying conditions. I suspect that those fortunate people who were brought up "anyhow" owe much of their happiness to the fact that, unbeknown to them and unrealized by others, they were blessed by parents and guardians, whose motto in life was "Watch and pray."

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CHAPTER V

DRESS

"Lawn as white as driven snow;
Cypress black as e'er was crow;
Gloves as sweet as damask roses;
Masks for faces and for noses;
Bugle bracelet, necklace amber,
Perfume for a lady's chamber;
Golden quoifs and stomachers
For my lads to give their dears;
Pins and poking sticks of steel,
What maids lack from head to heel;
Come buy of me, come; come buy, come buy;
Buy, lads, or else your lasses cry;
Come buy."

DRESS is a most interesting subject. Many are the volumes which have been written—often by men—on this topic. Although I am always profoundly interested in other people's garments, I admit with regret that I find it difficult to pay as much attention as I ought to my own; being somewhat of the opinion laid down by the late elder Miss Jenkyns of Cranford, that, where I myself am known, my attire cannot possibly affect matters, and where I am not known, I should disdain to be indebted to my dressmaker for any notoriety. Still, clothes are a problem, and, let us remember, probably the most important one ever directly dealt with by many thousands of our fellow-women.

Generally speaking, as regards clothes, the majority of people are under the impression that they are merely covering or decorating themselves, in accordance with the

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needs of our climatic environment and the conventions of good society, enforceable in the last instance, on one or the other pretext, by the officers of the Law. Actually, of course, they are giving out all sorts of confidential information about their antecedents, aspirations, moods, prospects, occupations and grievances. And, not content with expressing themselves very clearly in their garments, some people continue the same process in a cruder and more self-conscious form, adding ribbons, badges and buttons, until they walk abroad—specimens of the human race, every twist and knot of their peculiar inward structure self-described by outward symbols. Religious, educational and political movements, trades and guilds, universities and academies, officials of every denomination, votaries of temperance, of suffrage reform, of protestantism, of socialism, all express themselves by means of some abnormality of attire or decoration; and, even at the present day in England, there is no more completely satisfactory way of honouring a great man—provided he has not distinguished himself merely by learning, physical powers or good looks—than by permitting him to wear a blue ribbon, of specified width and hue, across his breast and an inconvenient, antiquated and unhygienic form of stocking attachment below his knee. From a wider aspect, it is true that for the moment, national costume has fallen into abeyance before universalism and industrial considerations, re-inforced by the dread—in genteel circles—of being found "provincial." This is possibly only a temporary phase, and some of us may live to see a rising nation or a confident province try to recapture its national costume, along with its folk songs and country dances, its political entity and its parliament, rejoicing in its own manifestations of independence and virility, as does the proverbial strong man about to run or row a race.

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We are always told that really well-dressed and well-bred persons are indescribable and pass unnoticed, though not necessarily unfelt, in their accustomed surroundings and will not be abashed when they find themselves in strange places. This is merely to say, in another form, that, being at ease with themselves and their attire, they can accommodate themselves the more readily to other people, and have reached those years of discretion when we hope to cease from troubling about unsolved problems of personality and consequence. But the fact remains that many people, all through their lives, do constantly attract attention in various ways through their clothes, and some of them wish to do so, so that it is not entirely the fault of their dressmakers and tailors that one receives such an unpleasant impression of their unstable mental state.

From the historical point of view, the changes of costume which we perceive to have taken place from century to century correspond to real and important variations in modes of life, in religious and social conventions, in economic conditions, and in commercial opportunities. They are indeed one form of script in which civilization records its progress. Thus, for instance, the gradual decay in Western Europe of the veil as an essential part of the attire of a woman of quality constitutes a romance in itself. As now in the East, so once in the West, it was originally a symbol of feminine dignity and modesty. The stages of its decline in Western Europe may be studied through long centuries in illuminated manuscripts, in sculpture and paintings, and on tombstones and memorial brasses. It still survives amongst us, as a purely formal article of attire, in the widow's weepers, the bride's veil and the Court head-dress of tulle and feathers, which have no meaning or sense other than their ceremonial significance. It is, of course, especially in connection with

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religious and State observances, such as funerals, weddings or coronations that mankind is most conservative.

This slow curtailment and prospective final laying aside of the veil, illustrates the gradual freeing of women from the restraints on their persons and liberties which were necessary to their safety and well-being in the rougher, coarser life of the Middle Ages. Again, when the women-folk of the serf class were no longer constrained to labour in the fields, and those of the lord and squire were free and safe to descend from the keep to the pleasance, the prevalent style of attire of each party was affected in a way which must have brought them much closer to each other. As soon as the lighter occupations of an outdoor life, or even regular walking exercise became possible for women—a change which took place throughout the eighteenth and nineteenth centuries—their costume and especially their foot gear, altered in accordance with the new outlook. Thus white stockings were exchanged for brown or black, while boots and gaiters replaced the thin house slippers. Then again, working from another set of causes, great alterations in clothing were produced by the introduction of cotton and of silk and by the invention of mechanical means of spinning, weaving and knitting; just as the warming of houses or the lighting of streets have influenced our ways of living in many directions. We may feel assured that the slow secular changes of costume have a real significance and are not to be despised or gainsayed. In so far as we live a different life from that of our fathers and forefathers, we are compelled to modify our attire to suit our occupations and environment.

When we listen to discussions on Fashion, and have to dispute to what extent it is consistent with good sense and dignity to allow ourselves to be affected by its vagaries, it seems to me that the essential point is

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whether the proposed changes coincide with and express any real alteration of our ways of life and thought. New styles of dress dictated annually by the financiers who control the clothes market are best ignored or left to the idle, rich, vulgar and extravagant, for whom they are primarily intended. The gradual and more permanent alterations which express, facilitate or simplify our daily life, and follow the development of civilization must require respectful consideration. But, human nature being what it is, some folk, who have perhaps little other qualification for attracting attention, will always feel that they cannot afford to overlook innovations which bring them into some sort of occasional notice.

If we consider even the less permanent changes of fashion, I believe we may find there also some connection with widespread social moods—Queen Elizabeth is inseparable from her hoop, her ruff, her vagaries and the domineering personality of the Tudor monarchy which imposed itself on her age. The affected simplicity of attire during the years of the First French Empire recalls the tragedies of the Revolution and the terrible return to Nature which came with it. Then, too, it is impossible not to associate the ample and flowing robes of Du Maurier's matrons in the pages of *Punch* of forty years ago, with the large families of boys and girls who circled round them. The short tight skirts of the last few years with their fantastic schemes of colour and line, suggest most unpleasantly an absence of domestic occupation, a restlessness of intention, and the falling birth statistics of the Registrar-General. Again, the damsels of the crinoline era, immortalized by Leech, as they carefully protected their complexions with their neat little parasols, and tried to transfer some of the beauties of Nature to their memories and sketch-books,

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are quite other than the brogue-booted and felt-hatted women who wished to reserve large spaces of attractive country in order to search therein for golf-balls, skilfully concealed in sand dunes and gorse bushes. There are people, too, who habitually dress above their station and income and below their age, giving the observer an uncomfortable sensation of discontent and ill-applied effort; while others again, who never kept a carriage, constantly affect what can only be described as carriage clothes, during the pursuit of their interminable afternoon teas. Such conduct is not merely silly and unintelligent, but—a far more tremendous and deterrent word to them—extremely vulgar. I know yet other women whose evening attire, whether *décolletée* or high, is so obviously a protest against some incident or influence of their earlier days that I become quite curious to find out what really happened, and whether it was worth so much attention in after life. I have often noticed that a dress with an ample train is sufficient of itself to keep a woman away from mobs and crowds and to give her dignity and an appearance of aloofness and repose.

These are only a very few instances of the significance of the details of dress. Cases will readily occur to most people, which seem to indicate the mental instability of persons who are not sure of themselves, and are endeavouring to create an impression of something they would wish to be thought, rather than of what they actually are. Thus the subject of dress becomes really a branch of psychology—the science of mind—and at present we are not likely to know much about it from the theoretical point of view. So when we have accepted the fact that the dress of the individual must always express something more than mere bodily clothing, we may as well return to aspects of the matter which are a little more practical in their application to our subject.

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The simplest and easiest way in which attention is usually directed to dress comes early in the history of the individual and the race. We may call it the occupational dress. It includes of course, besides night attire—the first and most obvious alteration, even if it consist merely in removing our beads and boots before retiring to rest—all sorts of uniform. Here we are able at once to find some rules and reasons for our guidance. The policeman, the postman, the porter are common objects of town and country alike. We do not expect our postmen to require the skull-protecting helmets of our police force, while the railway porters, when they work under cover, need not be equipped with waterproof capes. For women, we have the recognized uniform of washing print dresses for the sick-room and for the household work in general, and black clothes for the office or the counter—serviceable and therefore becoming. The outdoor costume originally adopted for the nursing profession was not well considered, probably because it was designed in part round a council table instead of growing up as the result of experience. It is, however, reminiscent of the monastic dress and, in so far as it suggests a symbol, it may be excused for many inconveniences. The bonnet that gives no shade, and the cloak that impedes the free movement of the arms, are obviously the creation of theorists, but they are giving way before the wisdom which comes from practical service and from the use of the bicycle. Still, having been once adopted, they have proved singularly resistent to change—possibly on account of the ideal for which they stand.

Still, whatever its minor failings, uniform always looks well, and is a relief to the eye and mind. Its wearers are persons of definite occupation, which they endeavour to express in suitable and easily recognized clothes, so that we are not perplexed by constant appeals to take note of their social status, their pecuniary resources and their

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real or assumed attitude of mind towards their surroundings. The general appreciation accorded to the good outward effect of all sorts of uniform, or conventional dress is a great recommendation in favour of its more extended use. Distinctive costume, either as a mark of nationality, of social grade, or of economic status began to decay with the breaking-down of national and local barriers and the rise of individualistic and democratic theories of life at the close of the Middle Ages, but it might revive at any time in company with more communistic views of society.

With children, the occupational dress is usually the earliest means through which their attention is called to the subject, and there is much to be said for encouraging this aspect to remain always the foremost one. The policeman and postman, the coachman and chauffeur, the butcher and blacksmith are soon recognized by their costume, and for the children themselves we have the well-known varieties of the schoolroom dress, the dancing dress, the riding habit, the bathing costume and so forth. The night-gown and the ritual of its adoption is, of course, the earliest ceremonial in which any of us become involved. If a girl be encouraged to notice and appreciate the points of these different garments, she will soon be in a position to acquire a standard and form a judgment: "O mother, is that your bathing gown," recorded as the exclamation of a child who, for the first time, saw her maternal parent prepared for the ball-room, illustrates the type of misapprehension which soon passes away.

As a girl grows up and the new instincts and powers begin to assert themselves, the interest in dress, as a means of adornment, almost before anything else, will give the outward indication of the internal movement. Some mothers are loth to give up the control of their daughters' wardrobe; they appear even to grudge enter-

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ing upon articles of association. Not only is it more interesting as an experiment, but I believe that in the end the results are more satisfactory if each personality be allowed to work out its own problems. As soon as the period of growth comes to an end, and there is a reasonable prospect of each individual being able to wear out her own garments, we have reached the time when dress allowances may begin, framed with due regard to the right proportion of the family income which may lawfully be spent thereon. By a special dispensation of Providence, the hands and feet attain their final dimensions a couple of years or so before the rest of our framework, suggesting obviously that a small sum for the purchase of boots and gloves should precede the larger undertaking of the full wardrobe.

I think myself that it is right and wise to interest children, especially daughters, in every aspect of their attire from an early age, to encourage them to express likes and dislikes, and where possible, to let them please themselves in the matters of colour and shape. It is true that children will differ greatly in their capacity for responding to such treatment. Some will be ready to assume intelligent control at the earliest opportunity; others to the end of their days, would be glad to be relieved of all responsibility. One child will take every opportunity to appear in her freshest and most becoming garments, behaving with due decorum and restraint; another will grudge the time spent over dress and, preferring the ease and relaxation of old clothes, be happier in less formal and exacting society. All these varieties of disposition want the chance of declaring themselves in the open, and it is only by according to our children their freedom that we are able to recognize their qualities and help each one according to her needs.

By the time a girl is twelve years old, she should be able

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to undertake the mending and repairing of underlinen and stockings and the replacing of lost buttons and tapes. A year or two later, the cutting out and making of everyday garments, the trimming of simple millinery, the knitting of socks and vests should present no insuperable difficulties. I do not mean that a girl should have done these things once, by way of a demonstration, but that she should habitually accept the responsibility of maintaining her wardrobe in good condition, and take a pride in neat craftsmanship and well-executed work.

If dress, as we have suggested, be a natural language of the temperament, the individual has got to master the new means of communication somehow and some time. The mother cannot retain perpetually her role of guide and interpreter. The daughter is entitled to become herself, and not to remain indefinitely an appendage of her parents. So the wisest course to pursue is to stand aside readily, give any help that is asked, share out from the family stores the trifles of lace and embroidery which give so much distinction to simple attire, and do the best possible to save the children from picking up a bad accent, either in the language of clothes or in that of their native land.

Let me offer one other piece of advice. I would impress on everyone, mothers and daughters alike, that it is far better and more effective to be above your dress than below it, to adorn your garments rather than to be adorned by them. Do not be over-dressed, either for your size, age, station or purse. Nothing makes a man or woman look so petty and contemptible. Remember that clothes have the peculiar power of being able to add little or nothing to the man or woman of distinction and character, whereas they can remove the last title to respect from any person who puts her trust exclusively in her wardrobe and hat-box.

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The love of jewellery is usually considered to be a department of the science of dress, but I am very doubtful how far this view is correct from the biological and psychological standpoint. Birds, such as magpies, jackdaws, and ostriches, hoard coloured stones and bright objects and I do not think the idea of adorning themselves is in any way involved. All children, at some stage of their development, collect stones and pebbles. They will cherish some and reject others for reasons that are difficult to understand when one has forgotten one's own early preferences in the matter. After a while they begin to value the rare and highly coloured, the round ones, the mis-shapen ones, or like our ancestors of the Stone Age, those with holes in them. I cannot see that the question of clothing and adornment is necessarily involved. The instinct may be just one of Nature's devices for developing powers of observation or more probably, for attracting attention.

It is worthy of note that nearly all our precious stones were originally possessed of "magical" properties. They were in fact charms and emblems, such as they still remain to some people in some countries. Their colour and their brilliancy, and the romance associated with their finding and keeping, throw a glamour over them that reason cannot deal with. I confess myself that merely to handle gems and cut stones and to pour them out into the sunlight, watching the wonderful transformations and colour variations, gives me a pleasure which has nothing to do with their money value or their capacity for adornment. It is the existence of this instinct that makes such uphill work for the craftsman who desires to create a demand for artistic jewellery, where the merit lies in the design, and the control of the worker over his materials. I do not think he is ministering to that blind, barbaric desire for splendour of colour and mystery

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of creation and significance. Unless he condescend to the use of enamel, which vies with precious stones in almost every way except association, I believe he is depending for support on a far later and more intellectual aspect of the human mind. I love and respect his skill, his patience, and his sense of design, but in my dreams I leave his workshops and flit through the jewel strewn caves of the Arabian Nights.

The last significance to awake in connection with jewellery is also the most permanent, that of personal association. The time has not yet come to write a scientific treatise on the theory of relics, which might, I think, surprise many of us exceedingly. We convert many jewels into relics, fragrant of another personality. We often covet ornaments in our youth for their magnificence and beauty of colour, and when at last they pass into our possession, we find that we have ceased to desire them as a means of adornment, and value them only for the memories which have collected around them. They become mementoes and keepsakes, and even while we are cherishing them on that account, the next generation would brush away our tender regrets and fond thoughts, calling upon us to rejoice in the gorgeous spots of colour and splashes of light or to surrender them to those who can better appreciate them. Surely, they think, something less marvellous and enticing would do for us to surround with the grey mists of sentimentality and useless regret. Let the jewels go to those who know how to value them!

If in some way our instincts have associated magic and symbolism with jewels and precious stones, flowers—often another form of adornment—have also become the centre of a great store of sentiment and tradition. Less brilliant in colour, less dazzling in radiance, they have taken unto themselves yet another spell wherewith to enthrall our senses. The fragrance of flowers is an integral part of

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their fascination. The persistence of the association with scent, the leap into life of a whole host of forgotten memories at the passing by of a whiff of perfume are verily extraordinary phenomena of our physical nature. Not only do we associate certain flowers with definite events of our lives—marriages, funerals, sick-rooms, festivals and such like—but we introduce a symbolism illustrating the stages of our existence and the emotions of our being. We keep the lily for youth and purity, and the rose for perfection, achievement and passion. We have heartsease and forget-me-nots for fond regrets and tender sentiment, we have palms for triumph and laurels for victory, and branches of willow and yew to trail over departed hopes. There is a language of flowers which does not vary greatly from nation to nation, though we know little of its history, and nothing of the necessities of expression from which it arose. Here again, in our children, we may watch the individual feeling its way along the ancient pathways of the race; and from merely picking, and perhaps destroying them piecemeal, there comes a time when the arrangement of flowers, their colours, their individual scents, the possibilities of their grouping form a channel of self-revelation, through which unrealized emotions, faintly stirring, whisper to us of their existence and warn us of their magnitude.

There is a natural kinship between women and flowers. Their names are often interchangeable. Buds, blossoms and fruit are common terms for the periods of childhood, maidenhood and motherhood. Women have founded a religion, or at least a cult, to glorify the flower world and to identify themselves with it, just as men have turned for analogy and symbolism to the processes of agriculture and sport.

I visualize chiefly three types of women in relation to

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their dress and ornament, although I know that there are infinite varieties and gradations. There is the woman who lives to charm and attract, greedy of all forms of notice and pleasure, bedecked in person, insolent in purpose, overflowing in purse, putting all things holy and reverent to her own misuses. It is the woman of the fashion plates, whose accredited features and facial expression, as they vary from season to season, are sometimes as enlightening as her garments. In traditional art she is represented as the siren, who first entices men and then destroys them.

Then there is the Medusa, sad creature of ill-omen, self-assertive, demanding to know and have rather than to be and to give. She is hard in outline, she is solitary, she is unhappy, she has exchanged grace for works and bartered her intuitive faith for the unripe fruits of knowledge. We want to rescue her and recall her to the fold but we dare not approach her. Flowers are indifferent to her, she never tends them in her garden; colour and warmth of loyal affection leave her untouched and irresponsive. Womanhood has become a mere name, something of which she is almost ashamed and resentful. If the Siren has degraded womanhood, the Medusa has denied it.

But looking more deeply into womanhood, we are permitted to see a glimpse of all that we have dreamed of or hoped for. We have an expression of the highest outward form in which mankind has been able to perceive woman's perfection. The figure of our Lady, whether as the gentle maiden or as the mother Mary, rises before us, created out of a host of memories and a cloud of witnesses, and brought into visible shape by the great religious artists of the world. We see her in her ample robes, a flower or a bird in her hand, the incarnation of motherhood, brooding over her Divine Child, consecrating herself to a life of self-sacrifice and self-surrender. Her sex with

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its limitations of strength and movement is the source of her power. It is inconceivable that she could regret a single token of her womanhood or gather anything but spiritual force from her physical weakness. She is the realization of true love, asking nothing, hoping everything and giving all. I know her best in the plain garments of the humblest peasant woman; but even when her robe is spangled with jewels and embroidered with burnished gold, she is beyond the reach of such temptations and weaknesses and sees in her magnificence only the loving expression of adoring hearts and willing hands, who are eager that she should bear their tribute with her as she approaches the throne of the Divine Grace.

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CHAPTER VI

OUTDOOR LIFE AND GAMES

(i) "What prodigies can power divine perform
More grand than it produces year by year,
And all in sight of inattentive man?
Familiar with th' effect we slight the cause,
And, in the constancy of nature's course,
The regular return of genial months,
And renovation of a faded world,
See nought to wonder at.

(ii) He hears with gladdened heart the thunder
Peal, and loves the falling dew;
He knows the earth above and under,
Sits and is content to view."

MANY of us are conscious of a series of definite changes, if not in our personality, at least in our outlook and temperament, depending on the nature of our occupations and the character of our companions. We all have, of course, several soul-sides, and regulate their presentment in accordance with the needs of our situation. In this series of changes, there is probably no more important factor to be considered than whether our work habitually takes us out of doors or detains us within four walls. Indoors, we are almost compelled to be acting directly in the service of man; we are brought into constant contact with our own kind, their wants and concerns, and can hardly help becoming conscious of our own rival aspirations and intentions. Out of doors, we are usually taken away from questions

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immediately affecting ourselves and our neighbours and become ministers to and participators in the processes of Nature.

Now, I believe that both these forms of occupation—the service of man and the service of Nature—are essential to a full and ripe development of character. In our modern specialization, first of education and then of industry, whereby most people are restricted to one or the other environment, the economic motive of appropriate technical training to be followed by immediate pecuniary gain has been allowed to eat up and obliterate the older view of the value of a man's training based on the results to be seen in his character, observation and judgment. We cannot hope by our own slight efforts to reverse the cumulative pressure of modern industrial conditions but we can at least make sure that, until the time comes for our children to join the ranks of the workers, they have some experiences in common with both these two great departments of human activity. Reflecting that industry rather than agriculture will claim the majority of our pupils, we must particularly wish that, during childhood at least, contact with Nature should be firmly established.

Consider awhile the conditions of service with Nature and take note of what we may chance to learn therein. First of all comes the great annual pageant of the Seasons, oldest of all dramatic representations, enshrined and interpreted by every religion. Every child is interested in a calendar, be it decorated with saints and martyrs, flowers and fruit, horses and cattle. Let them have their calendars and pore over them to their hearts' content; but don't let them forget that the great prototype of all calendars—agricultural, ecclesiastical, domestic, floral, hunting or sporting alike—is going on outside the window, day by day and night by night, sweeping along its majestic

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progress, producing in endless ways results which appear to us at once eternally the same and infinitely variable.

Let us therefore bring the pageant of the seasons into every home, not by books and colour-printing only, but by close acquaintance with the actual processes and by taking some share in the inspiration of the changing seasons. Let us remember its antiquity and its omnipotence. Let us rejoice in its strangeness and its unexpected varieties. Let us realize its insistent appeal to the natures that are most akin to it, an appeal which is probably effected through some deep-seated physiological alteration. We shall meet with the restlessness of spring, bringing with it the impulse to go out into the fields and roads, to migrate, to move, to expand, to mulitply. We shall see the fulness and content of the summer and the brief spell of relaxation and indolence before we are summoned to take thought for the morrow, to gather in the autumn fruits and to prepare ourselves and the soil for the winter's repose and the annual period of fasting and quiescence.

What a marvellous circle it describes! Perpetual change of light, of temperature, of colour, of scene, of food, of clothing, of occupation! And how little we make of it all! How little profit does this infinite variety bring to the thousands of men and women, whose whole lives are saddened with sameness or eaten into with unsatisfied longings for change and variety!

Let us then bring this spirit of the seasons into the life of the home; not always an easy task perhaps, but if the will be there, ways and means will present themselves. Spring flowers, summer posies, autumn fruits, winter tales are within the reach of us all. And here I should like to enter a protest against a violation of Nature's purposes which becomes increasingly common in certain circles around us. I mean the production of things out of season and the valuing of them, not especially because they are

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good or beautiful in themselves but because, just at the moment, they are expensive and rare. Strawberries in January, peas in February, plum-puddings in June are all equally out of place; they break the sequence and interrupt the onward movement of the great annual miracle-play.

It may be asked how our good intentions are to be put into practice. It is likely that anyone who conscientiously holds with them will have embodied these ideas in the organization of their homes long before they read these lines; while other people, who do not already share these views, will perhaps never succeed in making much use of any suggestions of mine. It is no reply to say that many of the methods advocated involve undertakings which can be more readily and more cheaply performed by other people. Where the training of character is at stake, it is unwise economy to concern ourselves overmuch with cheapness and convenience. The quality of our home products, in other words, of our children, is of more importance than many pence and much labour-saving machinery.

Wherever a garden is at hand, there is no lack of means to minister to the needs of children for an outdoor life. And for our purpose, a vegetable garden is far more suggestive and helpful than a flower garden, and moreover, can be made more attractive. The making ready of the ground, the observation of the condition of the soil, the sowing of the seed, the tending of the young growth are profoundly interesting occupations to children. The picking and preparing of fruit and vegetables are easy tasks for women and children, while the responsibility for selecting each crop at the right moment and for making the necessary effort to bring it within doors in good condition is a fine training in observation and disci-

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pline of character. I would have every child take an active part in the yearly round of labour of the kitchen-garden, and I would rely on such services to the extent of making them responsible for a definite share in growing, tending and harvesting the produce. This is, of course, only the usual practice in the cottage homes of rural England, but there is no reason why its advantages should be confined to families whose house rent verges on ten pounds a year. The picking and shelling of peas and beans, the topping and tailing of gooseberries, are much better occupations for children than most of those pursued in a kindergarten, while the cutting of asparagus, the selection of a marrow, the choice of a cauliflower or cabbage require an exercise of judgment that has really some appreciable effect on the satisfaction and well-being of a household. The liking for a favourite jam is not lessened by the fact that the fruit had to be gathered at some sacrifice of pleasure, nor do children look with less favour and interest on a winter's dish of stewed fruit because of their own share in the labour of picking and bottling.

The processes of life, whether in the animal or vegetable world—growth and seedtime, maturity and decay, exhaustion and recovery—are among the most mysterious occurrences we know of. At every stage we are dependent on their workings in the outer conditions of our existence, and exemplify identical sequences in our own persons, We appropriate indifferently the root, the stalk, the leaf the bud, the flower, the fruit, the seed. We lay our hands on the eggs, the meat, the milk, the wool, the fur and the feathers of the animal creation. We must become conscious of what all this means and count it a shame if our daughters reach womanhood in the belief that asparagus grows, never more than eight inches long, obligingly tied up in bundles of fifty and sixty, that the hen gets her

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eggs fortnightly or monthly from the nearest provision shop or dairy, and that a cow gives milk for the same reason and in the same way that a town tap produces water.

The sights and sounds of Nature have effects on us that we cannot put into words; they raise emotions which can be shared but not communicated orally. It is only a very short time ago in the history of our race that all this intercourse with Nature and the knowledge of her ways had a real survival value, apart from its effect on the souls of men. The study of the movements of the clouds, a knowledge of atmospheric appearances, of the sun, moon and stars, the observation of the habits of animals in different times and seasons were not undertaken merely to quicken the faculties, assuage curiosity, or stimulate the emotions. They were necessary as a guide to conduct. Starvation or plenty, freedom or slavery, success or failure might depend on their correct interpretation. The sailor, the miller, the farmer, the shepherd, were all compelled constantly to seek information outside the limits of human intelligence and to become participators in the life of the great world outside them. This is indeed the true reason for studying Nature—that, by so doing, we may work in concert with her and make her triumphs ours.

I doubt whether children ever get so free from the self that besets us all as when they are playing with water. Perhaps the instinct is a survival of some far-off aquatic condition of our race in the dawn of days before we were troubled with souls and careers, so that our more recently acquired self-consciousness recedes into the background before the renascence of the older and simpler man. Swimming is one of the best and most exhilarating of exercises and I would have every child learn to swim at the earliest opportunity, giving itself in the warm waves,

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the noon-disport of the poet and the life exempt from worldly noise and dust.

It is said that water in some shape or form accounts for half the school truancies, and even when, alas! we have ceased ourselves to paddle and splash, few of us can resist the appeal of moving water or turn a deaf ear and a blind eye to the sounds and sights of the sea.

It is the fashion just at the present moment in some circles to say that paddling is bad for the constitution, and we hear much wise talk about hot heads and cold feet. Some of it may be true in certain limited conditions of our artificial lives, though I suspect parents and doctors prefer to blame salt water and sunshine rather than late hours and over-stimulating food; but, believe me, there is enough warmth in the imagination of the unfettered child to overcome the adverse influence of waves and weather, and to accomplish some mysterious spiritual rebirth in the process of calling up and gratifying the embryonic aquatic instincts of the race.

Besides the aquatic instinct, which we have brought along with us from our dimly lit past, there appears to be also the remains of a definite migratory instinct, which, reaching its greatest development during the spring seasons, between the ages of fourteen and eighteen, is more marked in boys than in girls. Its appearance indicates to us the time for excursions, for days devoted to exploration, and for the planning of walking or cycling tours. Perhaps the instinct accounts partly for the popularity of such occupations as that of telegraph boy, van boy and messenger boy, which give it some play. Like all healthy human instincts, it requires to develop naturally, without friction and without oppression, and then, in most cases, having served its purpose in the enlargement of experience and the moulding of character, it will disappear as other interests arise. But it is a very real thing, as many of us

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may remember, and might become a serious difficulty if an attempt were made to raise the school-leaving age of our elementary scholars throughout the country, without providing a less sedentary form of education, in which the desire to move, wander and explore could find expression at the critical period.

Riding too, where means and opportunities present themselves, is unexcelled as a form of exercise during the autumn, winter and spring. Memories of the fascination of the horse, of the intimacy between man and beast, of the delight in swift motion, of the familiarity with the open country, of the knowledge of lanes and by-ways, are a very precious inheritance in after years. Then too, your good horseman is usually a somewhat prodigal fellow, not over-anxious for his own safety and comfort, willing to risk himself occasionally in the good cause of healthy enjoyment, wherein he is keen to make acquaintance with new sensations and possibilities, and prepared to endure a little in the quest. So, wherever possible, I would have children put early in the saddle, and taught to know and manage their ponies.

Personally, I would have all elder girls ride on the side-saddle, which proved the safe and comfortable seat for their grandmothers. Some of my modern friends assure me that the man's saddle is the safer. Well, apart from the fact that the sight of a woman riding astride makes me feel, quite involuntarily, somewhat sick, I think we want a clear understanding of the meaning of the word *safe*. In my opinion, it is preferable in the interests of the race that a woman should occasionally be killed outright or even unpleasantly mangled than that many women should habitually displace or overstrain their internal organs, thereby predisposing themselves to a condition of affairs which may result in their racial failure as wives and mothers. At least one generation of horsewomen must

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pass away, having faithfully discharged their maternal functions, before we can fairly say that riding astride is "safe" for women.

I have put games at the head of this chapter for the reason that there is much to be said about them, rather than because I myself feel qualified to speak on the subject. I have always found so much other occupation out of doors that games and sports have never had any great attraction for me, and highly organized games frankly weary me to play or to watch. The elaborate preparations of place, dress, instrument and even food required in so many modern sports seem to me to destroy the spontaneity and sense of unexpectedness which is an integral part of the fascination of outdoor sports, as far as I myself am concerned.

I can conceive three reasons for playing games. First of all, let us take one that has really nothing to do with the games themselves and depends merely on the opportunities afforded thereby for social intercourse. It seems that the number of people who can be asked to meet each other and can be trusted to provide surely for their own entertainment by conversation and interchange of ideas is strictly limited. Something besides eating and drinking must be set before them to make a sufficient excuse for collecting them together while preserving their self-respect. Hence arises the need for various parlour games and lawn pastimes, and even for the society entertainer, as adjuncts to the drawing-room, the lounge and the marquee.

The primary use of games is to continue by their means the education in craft and sleight-of-hand, in observation and deduction, in bodily endurance and in accuracy of aim and touch by which our forefathers won and kept their supremacy over the beasts of the chase and the denizens of the forests. Nearly all games, like whist, are

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war, in disguise of a sport. In our present civilised lives we have to give our children an artificially induced training of hand and eye, as well as to afford them a quick and sure means of healthy exercise. Most games of ball come to children as a revelation of unsuspected power and of a nicety of adjustment between nerve and muscle, between thought and action, between intention and execution, of which, without games, they would have little conception, except from certain later lessons in technical craftsmanship.

There are other games, of which chess is the supreme example, that give most useful lessons in the need for a constructive policy, for the development of a plan of campaign, and show how a predetermined course of action may be at the mercy of some external and unforeseen circumstance. For older people, these games and the attention they require often afford a pleasant relief from the actual problems of life and keep the mind occupied without undue fatigue. Draughts and dominoes are two of the simplest constructive games, but, unless conditions are thoughtfully adjusted, even they can undoubtedly become very tiring to children and seem apt to produce definite nervous irritation in some natures. The sense of contest becomes too keen and the outlying problems are felt to be too complicated to be grasped without undue effort by the immature mind.

Of indoor games, cards are certainly the most adaptable to the uses of children, and during the winter evenings a whole graduated series of employment can be built up thereon. At an early stage, there is the mere sorting into colours, and afterwards into suits, the arranging in order of ascending or descending value and the long series of games, all of which are best played at first with cards open on the table, to reduce the strain on mind and memory. From cards, too, children can first be introduced to the

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incalculable element of luck which haunts all human affairs and exercises such a potent attraction over three-quarters of humanity. For it is a severe and surprising lesson in many homes that the naughty child may hold all the trump cards of an evening and that counters should accumulate most closely round the place of the member of the household who has been defying authority and threatening the peace of the community. No parent can be deliberately unfair, nor reward the evil-doer in one sphere with success in another. Yet in the ups and downs of life, such misdoings are of everyday occurrence, and our children have to learn that virtue is its own reward, and that punishment does not necessarily follow visibly in the train of ill deeds.

In the third place, association with other children in active games is a most excellent discipline of character, and many children, brought up on strictly individualistic lines, get their first insight into communal action and earliest exercise of governing and organizing therein. Some schoolmasters give this reason as the chief one for the high place assigned to games in school life, forgetting that they are thereby admitting the failure of the other departments of their profession to promote communal action and to inculcate social duty. In games, the social talents of children are given play, their judgment of character comes into use, their sense of leadership and comradeship begins to develop. But to get the full benefit of a play-time, children should be left to organize their games and occupations themselves, while the wise parent observes from a distance, suggests only, and reduces interference to the lowest limit.

At this point, it is well to note the respective advantages of the family of mixed sexes and sizes, and the school with its classification of children of presumed equal capacities. Classification according to some

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standard of equality fosters the competitive spirit and emphasizes victory as the object to be achieved, whether in games or in work; it undoubtedly leads to a greater development of skill and endurance. It appeals to the "herd" instinct, latent in boys and men, rather than to the communal sense of the completed social unit. In the ordinary normal family life, the competitive element in games drops naturally out of mind before larger ideas of mutual helpfulness. No child of twelve, for instance, can rejoice in the conquest, be it at ball or beggar-my-neighbour, of a child of six. As a result the players become more willing to teach the game, and to arrange conditions which equalize the chances and encourage skill in others, rather than the further development of their own. This is a true womanly attitude. Both conceptions have their uses and serve their own special purposes. Nevertheless, I often wish school papers would be satisfied with publishing the account of the play and the final result and omit all references to the number of points scored or runs made by the separate individuals. It would be considered very bad form for the guns of a shooting-party to come in each boasting of his respective bag, and the convention—if convention it be—might well be extended to the publication of cricket, hockey and football reports.

The tendency towards cheating in games, to be noticed in many children and occasionally in people of more advanced years, seems to me to arise partly from this habit of concentrating attention on the individual victory as the object of a game, and I often think that it is as much an affair of the whole circle as of the particular culprit. The older and more experienced hands can hold their own in almost any selected game and be fairly sure of winning, while the younger and weaker members are discouraged, and if pressed to play beyond their strength

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and resources, are tempted to play unfairly in order to secure a victory. We have in fact a return to the cunning of Jack the Giant-Killer who finds himself pitted against the brute strength of the Giant. At other times, cheating seems to be an affair of unsteady nerves, of an access of eagerness or even of the fear of being thought unduly inferior in skill or endurance. Some lying, which is akin to cheating, is certainly caused by the desire to appear in harmony with unfamiliar surroundings, and by a natural reluctance to offend against the susceptibilities of associates. The tendency will disappear as confidence returns and experience widens, but it remains a phase of conduct through which nearly every one of us has passed at some time or another.

Any game which provides opportunities for unfair play, or in which the conditions of competition cannot be adequately regulated, should be set aside resolutely, and those who feel themselves tempted to win by any means should never be encouraged, far less teased, into exposing themselves beyond their power of resistance. But, as I have said before, the actual culprit is seldom the only person, and often not even the principal person to blame in the matter. The people who set up and foster conditions in which cheating, or any other form of backsliding, is apt to occur are the real social sinners. In the interests of themselves and their neighbours, they should be required to revise their habits of life.

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CHAPTER VII

GENERAL EDUCATION

"O God, Spirit of eternal truth and light, who dost manifest thyself alike in thine outward universe and in our inward dispositions and hast nevertheless ordained that no man out of his own wisdom shall discover thy ways; Strengthen us mightily, we pray thee, by thy holy Spirit and illumine our understandings by the inspiration of thy love, that we, dedicating ourselves to thy service, may for ever strive to set forth before our fellow men the majesty of thy creation and may continually bear faithful witness to the constancy and power of thy revelation, to us and to all mankind."

WHAT is the object of education of any sort? Probably everyone who is prepared to answer this question at all will eventually answer it in many different ways, and that is perhaps the principal justification for trying to get serious attention given to the subject. Or, to put the question in a more specialized form, What is the object of our educational policy for any one year and how is it related to the growth, present needs, and future prospects of the family as a whole and of each individual child under our charge? If every parent or other person concerned with education wrote down year by year, relative to the home and to each child, their reasoned answer, we should have some very interesting records bearing on the subject.

The word education itself seems to mean simply a leading out:—the leading out of the mind of the child into the world in which he is placed, the establishment of right relations between the child and the world, and the fitting of the child to play a useful part in his surroundings. Education is primarily a question of mental outlook

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and adjustment, and, in the second place, of physical and mental training.

It is interesting to note that almost any child, left sufficiently to himself, will unconsciously follow a course of development along precisely these lines. An endless series of questions, some dealing with extraordinarily abstract and remote ideas, and some directed to the theory and practice of everyday occurrences, alternate with periods of absorption in physical activities, where every process of the house, garden or workshop is subjected to scrutiny and eagerly taken up and pursued for a short period. A child's intelligence always works by fits and starts. There is no gradual building up of all powers to a certain well-defined level and then another general step in advance. To use a simile from building operations, it is as if Nature had provided us each with only a limited amount of scaffolding poles, in the form of interest and application, and wished us to raise each section to a good height before transferring attention and scaffolding poles to another part of the edifice. A very real waste of time and energy would occur both in the work of building and educating if, working under such limitations, we failed to ignore the consequences of our restricted conditions and tried, by perpetually moving round our scaffolding poles, to maintain an equal rate of progress on all sides. The best part of education will always be that which we give ourselves; and I believe that children, with sufficient encouragement and opportunity would be able in many directions to train themselves more naturally, efficiently and thoroughly than we can do it for them.

Here, again, we can make the home life follow the mind's course of development more easily than the school, with its fixed curriculum of each year's work. A school is bound to average out its presentment of subjects over a course of several years. The home is

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less rigid, and can concentrate at will on any one. The normal home has better opportunities for getting a subject placed naturally before a child just at the time when the stage of his growth or some external cause outside our control has directed his attention to that branch of knowledge or experience.

When we are considering the subject of the general education of a family of children—a process that will be carried on through all the years of their home staying life—it might be well to make up a kind of credit account of the possibilities within reach so as to see that none of them was persistently overlooked. The very great differences of opportunity are frequently forgotten in making comparisons between methods of upbringing, and compensating advantages are neglected. It is absurd to lament the absence of natural-history museums and herbariums in a country which is rich in native fauna and flora, or to despise the works of the builders of the eighteenth century in our desire to become familiar with the domestic architecture of the Tudors. I would take notice of the surrounding country and its physical features, its economic and commercial importance, its history and the origin and growth of its trades and industries. In these days of antiquarian societies, local guide-books, and county geographies, there is no longer any excuse, except indifference, for ignorance of our surroundings. Almost every village shows traces of the organization of the mediæval manor. In some cases even the British owners of the Roman and pre-Roman days seem to have left their mark in the grouping of the homesteads. The names of fields and meadows could be made to yield more economic history than many text-books. Half the public-houses and inns in England commemorate in their signs the great families, the great

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men, the great events and the great trades of our countryside. Christian names and surnames come to us, bearing news from afar. Towns and seaports have followed the rise and fall of empires and trade routes. Even the names of streets often have their meaning and help us to put dates to the periods of expansion of the town. I wonder how many people in London could give the historic connection between Cork Street and Burlington Gardens or explain why Regent Street should lead directly into Waterloo Place and down to Carlton House Terrace. The proximity of Scotland Yard to the Palace of Westminster ought to attract attention; and as for Lombard Street, the Savoy, Covent Garden, and Cheapside, each one of these names constitutes a romance in itself.

All this is of importance because, to my way of thinking, one of our first efforts must be to impress on every child a sense of its own situation as part of the living organism which we call society. Every idea we express, every action we perform may affect other people around us, and we ourselves are, to a large extent, the creatures of our chance environment. We are probably far more influenced in our lives by things which happened before we were born than by the occurrences of to-day. We cannot appreciate our own thoughts and actions without knowing what the men of our race thought and did a hundred, five hundred, or even a thousand years ago, nor without taking some heed for the welfare of our kinsfolk a hundred or a thousand years on. Irrevocably, given our heredity, we are moulded by our environment, which is itself an inheritance from the past, and a legacy to the future on which we too leave our mark, for good or ill. The individual cannot be taken out of his setting without losing many precious and characteristic attributes. Our principles, our prejudices, our very instincts can none of them be

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explained without reference to the past history of our race. Therefore I would have attention drawn to the organization of the national and communal life, emphasizing our personal responsibility for its due maintenance:—the army and navy, the judges and the police, municipalities, councils, local boards, and their various functions, the source of the water-supply, the gas, the drains, the electric light. Nearly every church is worth a special visit, and every place I have ever known intimately had more interest in its buildings than its inhabitants gave it credit for. Again, there are the local families who have helped to make national history, with the insignia of heraldry by which to trace their descents and alliances. All these things should have a place in our general education.

Even such modern public buildings as the elementary schools have their tale to tell us of the way our elders and betters stumbled along the chequered stages of economy and extravagance, wisdom and folly, and pursued their goal through acres of pseudo-gothic, factory blocks, and terra-cotta, into Edwardian Jacobean. The apparently trifling point of the aspect of our elementary schools unfolds its edifying story. I remember well how an enlightened (this word signifies possessed of, or loving the light) Board of Education in London insisted not many years ago in facing all the principal class-rooms of a particular school, then undergoing rebuilding—as of all others built or rebuilt at that period—due north, with the windows placed up so high that no one could possibly see out of them. I remember how the committee of managers fumed and remonstrated and, I believe, even dispatched some of their number to visit the great powers in Whitehall, only to be told that the uncertainty of the sun's rays and the general irresponsibility of his conduct made him a very damaging colleague to rely on for school equipment and that the

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patent heating-apparatus and the light of the old flaring gas-burner were much more trustworthy and health-giving. However, since that date, although I have been unable to detect any improvement in the workings of the Solar System, I have watched the aspect of our public elementary schools gradually veer towards the south with the changing policy of the Board, while the windows have descended towards the level of the eye and are now permitted to afford an outlook over the surrounding scenes. The expert ought to be able to date a school fairly accurately by its aspect and the number and character of its structural peculiarities.

It may perhaps be of interest to record here that when, in the closing decade of the nineteenth century, a body of school managers secured and paid for the services of a trained nurse to minister twice a week to some fifty or sixty suffering children out of the thousand or so committed to their charge, all the educational authorities of the day fulminated against them for defrauding the said children for five minutes of the priceless boon of instruction put at their disposal. The letters denouncing the course of action have never been either withdrawn or apologized for. It is, however, some consolation to recall that the nurse continued her ministrations in spite of Whitehall and its body of Inspectors and, to the best of my belief, did her work better and more thoroughly than the present State-paid official who succeeded her. No wonder that the system of independent school managers is not viewed with favour by some of our educational authorities!

Of the gradual introduction of children to the daily papers and to world politics in general, it is difficult to speak. The number of self-respecting papers seems to diminish yearly, and what with nauseous advertisements, the publicity and magnification of crime, personalities

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and their attendant futilities, and the growth of all forms of sensationalism, it is not easy to pursue a wise course on the subject. I have sometimes thought that, if I had funds at my disposal, I would start a weekly news sheet for children, young people and prudes, like myself, who have become somewhat blasé with sensational headlines, and just give the bare telegraphic news, with short explanatory notes, a map or two, and a few general and special articles and pictures on the different points of interest that arise week by week and season by season. However, both time and money are lacking, and probably more important qualifications also, so one has to fall back upon the few newspapers which still seem to make some conscience of what they print and are not run with less than the present low average of intelligence, taste and responsibility. As long as certain specimens of the halfpenny daily, the penny weekly, the sixpenny monthly and their associates in higher ranks are not allowed inside the house, some of the most corrupting stuff can be kept at arm's-length. But the more reputable London and Provincial papers have occasional articles, historic, political and economic, or whole special supplements, which can play an illuminating part in the process of education and may well be used deliberately for that purpose. In fact, a definite place should be kept open week by week for topics of the day, which we can select how and where we think fit.

I myself have obtained my best education from intercourse with men and women. With what gratitude do I recall fireside chats, cliff and fell walks, explorations of villages and churches, summer evening talks in shady places, and the pacing of pavements, decks, and boards in company with men and women I have never ceased to look up to and to honour! There is no greater advan-

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tage to be obtained for our children than that they should be familiar with the conversation and conduct of people of large ideas and enthusiasms, who are sympathetic in outlook, keen in intellect and maintain a high standard of public service and right doing. The magnetism of personality is very great. Once to have stopped and spoken with a hero or demi-god is an unforgettable experience :—

> " For there I picked up on the heather,
> And there I put inside my breast
> A moulted feather, an eagle-feather !
> Well, I forget the rest."

We best learn to live by watching others, noting the play of their minds, sharing silently in their successes and failures, and then with the glow of their triumphs still on us, setting out to solve our own problems. Moreover, we want our children to see folk of many varieties that they may realize the numberless ways in which interests arise and the work of life can be forwarded. Then also, it is encouraging to realize that the people who make history have the same number of legs, arms and eyes as ourselves, that they share our prejudices and infirmities, and that, given the will and opportunity, we too may make our mark on the social fabric. Children who have been trained to recognize the advantages which are to be obtained from personal association are quick to take their opportunities, and soon learn to behave so that their presence is not unwelcome. It is pleasant to watch an intelligent child following a general conversation and to foresee some of the sheaf of questions which will be ready at the close. And then, when the honoured guest has departed and the intimate family circle is re-formed, it is possible to meet the eager questioners and give the points of information, which make the opportunity of greater value and interest. Even when the actual presence of children is neither possible

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nor desirable, I think parents might do much more in encouraging their children to share vicariously in the advantages of their own social intercourse. Many meal times which now pass in silence or are frittered away in desultory gossip might be devoted to giving some account of matters of interest or entertainment which have arisen in the course of a previous evening's entertainment or of a day's travelling.

And here, let me advocate—somewhat late in my pages—the merits of a policy of reciprocity. Age and experience have undeniable advantages, but so too have youth and the unsophisticated mind. Much as we are disposed to value the ones, there are few of us that would not gladly exchange them for the others. Let us cultivate the art of listening with attention, the greatest compliment man has it in his power to pay, and the most subtle form of flattery. Children are shrewd observers; they have a racy turn of language; there are probably a good many more events of importance in their lives than in ours. Happy the man or woman who wins their confidence! Wise is the parent who keeps daily a quiet half hour to listen to the comedies and tragedies of the domestic day! Before you silence a child, be quite sure that you yourself have something which is better worth the saying.

We well-to-do people are very ready nowadays in all departments of life to shift our responsibilities on to the shoulders of other folk—provided they be not our own elder children—and to regard our obligations discharged by a money payment. We are also zealous in compelling the less well-to-do to follow our example and unburden themselves likewise; possibly, like the fox who had lost his tail, to justify to ourselves our own previous course of action. I think the setting aside of a certain number of our fellow-beings to be "teachers" of the

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young inclines many people to think that they themselves have no further duties therein and predisposes some few teachers to believe that, Dei Gratiâ, they have an exclusive monopoly in this matter. I am sure these attitudes of mind are as entirely wrong in theory as they are selfish and narrow in effect. Each one of us has our duty to the next generation, our special contribution to make, and we should be ready, when opportunity occurs, to impart what knowledge and experience lies at our disposal. The responsibility is general, and I hold that no contracting-out clause is valid.

All teachers, who are worthy of that ancient and honourable name, know their limitations and are only too thankful when people, having, in certain directions, a larger experience and more wide knowledge of life than usually falls to the lot of men and women involved in the educational machine, offer to place some of their stores before the younger generation. Our teachers themselves frequently suffer from the isolation in which they find themselves placed. We allow them neither leisure for research and meditation, nor means for much social intercourse and moving about. By the conditions of their profession, they are frequently driven to associate chiefly with people of similar outlook and occupation to themselves. As we have already said, the modern fashion of the sub-division of labour and its extreme specialization may lead for a while to greater apparent economic efficiency in industrial affairs, but it is woefully out of place in affairs of the spirit and in the training of character. Man is not a machine, but a living organism, and we have no reason to believe that efficiency, as we understand the term in modern industrial circles—measurable in units of force and matter—is the ultimate goal of human personality.

There is another large field for general education which

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often remains unutilized, and that is a personal acquaintance with animals and their ways. It is true that animals are sometimes studied for the light their construction throws on natural processes and for the analogy these processes have with the physiology of the human race. But I think there is another aspect of animal life which is overlooked. From watching the movements of animals and from familiarity with their social habits, we get some insight into the psychology of conduct in its simpler forms; and of all things, a knowledge of the motives and effects of conduct is the most difficult to obtain and to communicate. There is as yet no science of conduct and the extraordinary complication, both of human nature and human societies, makes it very difficult to get any bearings on which we can rely. But often, in the animal world, we come across qualities—the same qualities that we ourselves possess as human beings—separated out into a simpler and more primitive form, broken up, as it were, into their constituent elements. We can observe the effects of these instincts and qualities on behaviour, and even carry out some forms of experiment on them. Now children like watching animals, and many children have considerable capacity for dealing with and controlling them. Moreover, most animals, as if reciprocating the sympathetic attitude of mind, show great forbearance to children. Men have been quick to recognize the human qualities possessed by the animal world; and the frequent and natural use of such terms as pig, dog, fox, cat, frog, eel and many others applied to our fellow-men shows that definite characteristics associated with the animals have been traced by common consent in humanity. In literature, this connection has been enshrined in such classics as the fables of Æsop and La Fontaine, the great mediæval cycle of Reynard the Fox, and more recently by the tales of Uncle Remus. Thus in calling attention to the use that

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can be made of an acquaintance with animals, we are only returning once again along the pathways of the race.

And, following from this train of thought, it seems to me that there is a very marked difference between the qualities of mind required to deal satisfactorily with, for instance, a horse and with a motor-car. The one is an example of the interaction of the human mind with another, possibly a lower, form of mentality; to carry it out successfully requires qualities of sympathy, determination, patience and judgment. A dishonest scamp or a heartless bully is usually little to be trusted in his treatment of animals and meets with slight success in his dealings with them. The shepherd, leading his flock, not the skilled mechanic, lying under his car, is still the prototype of our guardian figure in times of trouble and distress. Setting aside those scholars who would derive the term hypocrite from the Greek words for a horse and a judge, a man who is happy in his dealings with animals is usually an honest, contented, shrewd fellow. It is otherwise when we come to have dealings with machinery, which being itself but a creation of human ingenuity, tinged with a greed for money or motion, is a somewhat seditious, exacting, noisy and foul-mouthed ally. Sleight of hand and cunning turns of the brain are the qualities that therein command success; the human mind finds itself pitted against matter, very inferior stuff, it is true, but stubborn and overbearing. A man may be a skilful engineer and a thoroughgoing scoundrel. I sometimes wonder whether the tendency towards the personification of machinery which we come across in the old-fashioned engineer of the M'Andrew type has not its root in an instinctive desire to retain self-respect and cherish the finer feelings by establishing, at least in imagination, contact with the world of living things rather than with dead material substance.

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Every child will differ in the extent of his interest and sympathy with animals. There are cases, especially between dogs and lonely, backward or delicate children, where an intimacy amounting almost to friendship seems to arise and to be distinctly advantageous to the development of the child. Like other things, this intimacy requires to be watched and kept within wholesome limits, but the domestication of all our different types of animals has shown us the affinities existing between the minds of men and beasts, and we cannot ignore the advantages that have come to us from this association. In all forms of sport, in the chase, in pastoral life, in agriculture, we use animals that we have brought into our service to help us in the work of adapting Nature to our uses. They have become our helpmates as well as our servants and companions, and we do well to let our children take account of them.

My chief criticism of the many methods of upbringing that I see among my friends and acquaintances is that the children have too many attendants and instructors and too little leisure and responsibility; and, as a result of these surfeits and deprivations, do not seem able to use leisure profitably. All young animals require long periods of rest and quiet development in favourable circumstances. In the human race, where the mental and intellectual growth ultimately attain such a high standard, the need for peace and for time to observe, meditate and create seems to me very real and urgent. But, alas! it is so much easier for most worthy people to do something, even if it be the wrong thing, than to do nothing, and few people, especially parents and relatives with unoccupied leisure, like to admit that children are often better and happier when left to themselves for part of the day. Many a time I have heard lamentations from children at the constant

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interference of importunate elders, and I have wondered at the blindness of sight and soul that will follow after the crafty little mortals who have taken a favourable opportunity to slip off and escape the persecutions of their ill-occupied and over-anxious relatives. Children are ready enough to seek the society of those who can understand and help them. The people whom they avoid have almost always some real infirmity of temper or understanding, which honestly makes them undesirable companions, in every sense of the term.

So, in a general survey of the true principles of upbringing, I give a very high place to the necessity of leaving time to ponder, to experiment, to explore, as well as to making opportunities for talking, discussing, learning and doing. Any system of education which drives children, or other young animals, incessantly from pillar to post, or from class-room to playing field and back again, and deliberately withholds time and place for thought, contemplation and individual initiative, stands self-condemned. And when I am told that mischief arises from leisure hours, and that this unresting round is necessary on other grounds, I feel sure that the equipment and conditions of the home or school, as the case may be, are unnatural and ill-balanced, that the compensating safeguards have been dropped out further back and that some essential co-ordination of conduct with religion and morality, and of imagination and self-control with purpose and endeavour is being overlooked and has been omitted from the plan of upbringing. The crippling of faculties and opportunities at an earlier stage has necessitated a continuance of the operation throughout the later ones. A bad start is leading to a poor finish.

Then there is the vexed question of punishments, their uses and abuses. Some people talk as if punishment was

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an affair of childhood only, and seem to forget that the principles involved therein are at work around us all through life. It is necessary to distinguish carefully between two aspects of the matter which are frequently confused:—between the amount of inconvenience caused by and the annoyance felt at the alleged offence and the gravity of the misdeed from the purely moral standard. The one is the social, the other the personal or religious point of view. We are dealing respectively with crime and sin, and while sin is usually considered the more grievous, crime is generally the most inconvenient. Society, in many instances, has made the two aspects coincide, so that an action is both a sin and a crime, but there are many notable exceptions to this identification. Sin begins only when we have eaten of the tree of knowledge; crime, in the shape of deeds producing unpleasant and deterrent consequences, is a far older affair. We are taught to believe that, from the point of view of moral development, it is more important that children, like men, being the sons of Adam, should do right from proper motives than that their external conduct should be in accordance with some convention or outward standard, enforced for reasons they cannot appreciate; but we do not always succeed in making our conviction clear, even to ourselves.

The only way to treat sin is from the standpoint of morals. It is an offence against the inner man, against an ultimate sense of right or wrong, it represents a step backward and downward, it proclaims a failure, it is a falling off from the pursuit of an ideal set before humanity. But to realize this successfully and to prepare a way for repentance and improvement means a training in morality and requires acquaintance with and acceptance of standards which are only slowly evolved and understood. Children will unconsciously accept these standards for a long time from the experience and example of their elders; at the

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end, in most instances, the critical faculty will come into play and the need for a personal code of morals becomes evident. Morals, like religion, to be effective, have ultimately to be taught. It is very doubtful whether sin can be effectively punished by human agency or indeed whether we are ever in a position to judge justly what constitutes the degree of moral offence in any one person or case. Probably the knowledge that evil conduct grieves and darkens the intimate circle of family life is the best deterrent at first and provides the most effective stimulant to right living and thinking.

As a matter of fact, nearly all punishments are directed against actions which cause us personal or general inconvenience and loss, not against the sin itself. By wrong-doing, we usually mean some offence against social conventions, some breach of the rules on which we have built up society. It is indeed first by the undermining, and then by the repair of these breaches on other lines, and the alterations in our schemes of fortification which are thus forced upon us, that the social organism is able to develop its moral sense and adjust itself to new conceptions. There is always a considerable minority on whom each restriction presses hardly—often unfairly—and the true object of every law or regulation is merely to secure the largest amount of convenience and freedom either to the greatest number of people or to the most powerful and best organized section of the community. Our present system of social and political conformation is founded ultimately on the assumption—by no means a certain one and seldom recognized openly—that the will of the majority must prevail, not because the majority are more wise or far-seeing, but because, being more numerous, they are able in the last resort to enforce their wishes by mere strength of numbers. But the weakness of the whole position lies in the fact that a majority usually consists of only a few persons who are

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actively interested in maintaining the actual state of affairs and of a great number who only acquiesce therein; whereas a minority is frequently made up of persons, all of whom are irritated and annoyed and believe themselves wronged, and are therefore willing to go to some trouble and expense to effect an alteration in their own interest and welfare. Wherefore a majority is always much weaker than it seems, and minorities have over and over again taken the law into their own hands and, oppressing the majority, remoulded conditions nearer to their hearts' desire.

Therefore children, like grown-up people, have to obey a certain number of rules, and do or abstain from doing certain actions for no better reason than that other people, stronger and more numerous than themselves and possibly—but not certainly—wiser and more experienced, have decided that it shall be so. Although we can find good reasons for many of these restrictions and enactments, some must always be open to criticism and fair game for attack. When we remember the temporary nature of many household regulations, suited to varying stages and conditions and ofttimes piously enforced long after the stage for which they were conceived has passed away, we shall be less disturbed at their infraction, and readily base our displeasure on our true cause for objection, which is the amount of inconvenience and irritation produced thereby. But do not let us be too sanguine in anticipating freedom even with advancing years. Throughout life we have all got to conform to a multitude of petty regulations of no individual moral purport; and every parent must consider the best means of securing habits of attention and obedience to these and other restrictions. But it is absurd to confuse the issues with serious moral lapses or to mix up the grounds for respecting the majority of the ten commandments with the reasons for keeping

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to the left side of a road or for not getting out of a train till it comes to rest at the platform.

Finally and above all, I would urge that education of every kind, direct and indirect, should be in the hands of people of ideas and ideals, men and women of happy memories, bright hopes and holy experiences, who are well pleased with their vocation in life. Childhood is not the time to be brought into contact with arid minds nor to study discontent and make close acquaintance with unsatisfied aspirations; for judgment, experience and patience are necessary to meet such conditions fairly. We do not encourage men who are anxious to be women to influence our boys, and it is as great folly to allow women who are discontented with their sex and ignorant of its normal functions to control the education of our daughters.

And again, it is far more profitable to the mind and character to learn an art or a craft from someone who practises it, and makes a livelihood by excelling therein, than from a person who only teaches it without labouring thereat. The number of people who can continue to teach successfully unless they themselves are engaged in opening up new ground and acquiring fresh stores of knowledge is very small. All the great teachers have been learners to the end of their days, and it is one of the curses of our examinational system that it has succeeded in conveying a conviction of finality and achievement to a stage which represents little more than an acknowledgment of some powers of memory and of some slight fitness to continue the task of acquiring knowledge. The advantage of learning every subject by means of contact with the actual workers cannot be too highly estimated. Therefore let children be associated as soon as possible with some actual undertaking of serious import, and if they cannot take a share therein at least let them follow from

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a distance the methods of the labourer, and learn something of his worthiness. The spirit in which any piece of work is undertaken is the real test of its value.

Children can learn with advantage from people of every age, provided always—a very important point—that age itself has not become a grievance. As long as that frame of mind is uppermost which can assure us that the best is yet to be, we need have no cause for anxiety. I would far rather my children heard joyous if disconcerting tales of a riotous and ill-spent youth than listened to complaints about a disappointing present, or to lamentations at the restrictions and limitations of the years to come. The wholeness of life depends on our being able and willing to adjust ourselves joyfully and humbly to every stage of it.

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CHAPTER VIII

SCHOLASTIC INSTRUCTION

(i) "Neglect not the discourse of the wise,
And be conversant with their proverbs;
For of them thou shalt learn instruction,
And how to minister to great men.
Miss not the discourse of the aged;
For they also learned of their fathers:
Because from them thou shalt learn understanding,
And to give answer in time of need."

(ii) "Come, let me read the oft-read tale again,
The story of that Oxford scholar poor,
Of pregnant parts and quick inventive brain,
Who, tir'd of knocking at Preferment's door,
One summer morn forsook
His friends, and went to learn the Gipsy lore,
And roamed the world with that wild brotherhood,
And came, as most men deemed, to little good,
But came to Oxford and his friends no more."

EDUCATION by means of books is a very recent experiment in the history of our race, and it is still, I believe, of secondary importance. Like all novelties, great things have been hoped from it and great things are still being prophesied. Time will show whether it is able to bring about the wonders proclaimed in its name. I often think that the immense value attached to scholastic instruction by a certain type of mind is a good indication of its real position as a comparatively untried innovation in the development of civilization. The quack remedies have the most enthusiastic supporters. Therefore, it is well to remember that we are still in the experimental stage,

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and that, whatever its advantages may be for certain individuals in certain conditions, we know very little about its general effects on the mass of mankind. We cannot even say with any great confidence whether, on the whole, we lose or gain by it, whether in fact it sharpens or blunts our senses and wits. We can only say that in our present stage of civilization it seems to provide many conveniences, and forms, as it were, a shorthand method of communicating, recording and handing on the experience of the race. It is, in fact, technical mechanical training which gives us speed and efficiency, and enables us to perform almost automatically, as the result of habit, many processes through which our forefathers blindly groped their way at great expenditure of thought and labour. In certain directions, indeed, civilization may be said to advance by gradually removing operations of mind and body from the realm of conscious effort to that of unconscious habit, thus making time and place for further conscious effort and progress.

Let us remember, in our survey of scholastic instruction, that we are dealing chiefly with the tools which prepare us for life and that, except in the advanced stages of research and experiment, we are rarely in contact with the actual problems of existence. School life must always be to a great extent an unreal life, founded on a series of fictions and false values, consequent upon its artificial character. The child throughout his career as a scholar is acquiring knowledge and forming habits which may be of use to him some day, but have little bearing on his present needs. He is living in a protected state, with artificially induced advantages and drawbacks, from which he has often suddenly to emerge into the full responsibilities of adult life. Certain qualities of character such as duty, attention, obedience, the power of initiative, concentration of purpose, are valuable in every stage of life, but most of the text-

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books and primers of the class-room, with many of the rules and conventions of our school-days, are ultimately treated as encumbrances and cast from us as useless lumber, a process which is bound to suggest doubts of their precise value at any given moment.

The traditions of English school education have come down to us from the Middle Ages, which in their turn had received them from afar, along with the classical inheritance. We have continued to accept their authority long after the conditions for which they were best suited have passed away. The dead hand has pressed heavily upon us. Religious education leading up to the knowledge of God was the aim of mediæval scholastic life. The arts of healing, of music, even of mathematics—and probably also of agriculture and stock-raising—were all used to adorn or support the queen of studies, theology. Thus there was a definite aim in view, and some reason could be laid before the scholar for including or excluding any given subject. At present we have no objective and no two people are agreed as to the merits and utility of any one department of knowledge, not even for the strictly pedagogic aim of training the mind for the purpose of facilitating the work of instruction.

Then again, in mediæval times and at the Renaissance, education by means of books and letters was confined to a small minority of specially adapted and specially selected individuals. Some historians tell us that it was probably almost as easily acquired by a woman as by a man, and by a suitable person of one class as by a suitable person of another. But much less value in general, or perhaps more correctly, quite a different scale of values, was attached to book-learning; and its acquisition did not, of itself, carry with it any special social distinction. Nowadays it seems that we educate our children in a certain manner because our position in life requires it of us, not necessarily because

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their brains and inborn capacities are particularly adapted to that form of training. In this, as in many other directions, we are gradually feeling our way across a period of transition and uncertainty into a clearer and better-defined region of purpose and achievement.

The vehicle of all scholastic instruction is language, Language occupies a unique place in our social evolution. In many ways it is the master of its patrons and can direct and circumscribe their faculties. In some aspects, it seems to be largely outside our conscious control, and yet it responds in an extraordinary way to the needs of each generation. It has been pointed out that the choice of words, intonation of voice, and construction of sentences have retained their interest and value as tokens of association, social standing, and place of upbringing long after other distinctions have been swept away. Language—our universal means of intercommunication—turns out to be an intensely individual affair. Each one of us has our own inviolable vocabulary and mode of speech to bear witness against us, just as we have our own handwriting and thumb-print—and of the three, language tells by far the longest, the most convincing and most easily deciphered tale of our past life, our associates and our upbringing. "Thy speech bewrayeth thee" is as true to-day as it was two thousand years ago.

I lay great stress on the writing of good English. Since we have elected to place our present scheme of education on a literary basis, at least let our scholars have some appreciation of form and style, and be trained to use correctly the wonderful instrument put at their disposal. But here, a word of warning! There is much excellent English which seldom finds its way into print. Language is not made afresh by the writers of books. The country lane, the factory, the third-class railway carriage, the local

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stock market and racecourse, the pavement and the public-house, the fishing-boat and the quarry are the places where we may hear words coming to their birth and resurrection. Wide must be our reading, retentive our memory, nice our judgment, well tuned our ear, discreet our selection if we are to presume to censure or correct those who can still take liberties with their mother tongue. The written word is the least vital, most formal, shape in which language lends itself to our uses. I have heard in my own nursery, among children brought up in one set of conditions, variations in early speech and pronunciation corresponding to almost every English dialectical peculiarity, as well as the transposition of vowel and consonant sounds which philologists study in relation to the formation of languages on a larger scale. Until we teach our children to read and write they also possess the magic touch of creation and adaptation; but we take their gift from them and make them ashamed of it, and then fail to let them enter upon their birthright of literary English, conceived and brought to perfection by the maturing genius of their race.

I think people who still retain freshness of sensation and, with it, the capacity to be astonished at the marvellous, never become quite accustomed to the wonders of language. To be able by its means not only to express to ourselves our thoughts and feelings but to communicate them to other people is truly a miraculous achievement. Hence it is natural to experiment and to play with this amazing instrument and, by developing its pliancy and our control over it, to seek to surprise ourselves and others by our increasing mastery—puns, *bons mots*, *jeux d'esprit*, *vers de société*, even the much-abused Limerick and the nonsense rhyme, seem to be manifestations of this naïve delight in the extraordinary powers we have attained through the gift of language.

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Slang, too, is an experiment in speech that the guardians of young people have constantly to wrestle with and keep within bounds. Some forms of slang are exceedingly irritating to listen to, yet their persistence and spontaneity forbid us to dismiss them as unnatural or unmeaning developments of speech. Slang is most rife among the uneducated and enterprising; that is among people, whether young or old, who possess only a limited vocabulary and have more ideas and experiences than they can readily express with their restricted allowance of words. So they waylay and invent new and unauthorized forms of speech, recoin old words, corrupt or tarnish others, combine the incompatible, and restore life to some abandoned turn of phrase. Occasionally their wares satisfy a real need and find their way into general acceptance; oftener they are done to death after a few weeks or months of rough and senseless usage. The gesticulations and tricks of features or hands, the louder and less-controlled tones of voice, which are also characteristic of children and untrained persons, are probably likewise attempts to obtain a greater variety of expression than falls to the share of those people who have not come into their literary inheritance.

I have no great competence where the writing of English is concerned. I know what pleases me, and can often detect in other people's writings a jarring word or an uncouth rhythm. A poverty of expression irks me; the constant repetition of an adjective or adverb is frankly exasperating. Beyond these primitive sensations, my own powers of analysis do not extend themselves. As regards language, I have arrived at about the stage of a connoisseur of wine of my acquaintance, who on being given a glass of 1847 port remarked that it was the sort of wine which reminded him more of sherry than of cherry brandy. But even that is a great step in advance over the man to whom all wine is just wine, and who cannot distinguish between the

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draught cooled a long age in the deep delved earth, and the chemically prepared vintage which has just been corked down straight from the laboratory into the bottle.

Modern literary English is said to begin with that great master of style, John Dryden. Indeed, one may read many pages of his writings without coming across a phrase which rings strangely in one's ears, or a word of which the meaning has to be inferred from the context. To most of us, the Elizabethans require occasional notes and tempt us to a rearrangement on modern lines of an involved or broken sentence. As for Milton and his school, their world was not ours and they were much better educated than our age aspires to be; so we sit down at their table with a Latin grammar in one hand and a dictionary of allusions, plots, and biographical details in the other. Had we a third hand, Alexander Cruden's Biblical Concordance would be a useful volume to pick up on our way back through the eighteenth century to sup with them.

It is beyond the compass of this book to dwell in detail on ways and means. Let me again emphasize the fact, that having decided in favour of a literary education, we must accept the obligation of giving instruction in letters, in the right use of language as the means of conveying ideas, and in the importance of the study of literature. We cannot write a sentence, we cannot express a sentiment without impoverishing or enriching our mother tongue. Willy nilly, once we take a pen in hand we are all makers of language and trustees of literary tradition.

However much we may misdoubt an education based on symbols to be cure-all and end-all of personal and social imperfections, we are certainly living in conditions which make it desirable for us to acquire a small amount of training in letters and figures. I admit, with some reluctance, that the purely mechanical accomplish-

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ments of reading, writing and summing are very necessary. They are the machinery by which we have built up one aspect of modern society and, in spite of ourselves, we have got to learn to handle them. Moreover, in the course of our apprenticeship, we learn many valuable lessons in mental effort and in method, in the need of concentrating attention on the subject in hand, in the discipline of submitting hour after hour to intense boredom and constraint, which are worth much to us in after life, even if, never again, do we sit down to a long division sum nor embark on the extraction of a square root. After a certain stage of achievement therein, I think we may honestly regard scholastic instruction as an affair of individual aptitudes and preferences, to be controlled somewhat by our prospects and ambitions in life. We can each of us write down our own scheme in these matters and there is something to be said for every one of them.

Let us turn now to the vexed subject of foreign languages. I believe the learning and the correct writing and speaking of a second language to our own is an excellent discipline of mind, temper and attention; but, as an intellectual pursuit, to learn a language just for the sake of saying we know it, seems to me a peculiarly vain and inglorious form of scalp hunting. Therefore it is well to give some thought to the matter and to consider why we lay stress on this branch of education. To begin with, I am sure that a great deal too much is often sacrificed to the acquisition of languages, and as for accent, I admit that I am a complete heretic on the point, and don't even like to hear people talking a foreign language with the—to them—unnatural pronunciation of a native. I resent it in my own tongue and feel the converse would be an impertinence to the distinguished foreigners of my acquaintance.

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I can appreciate four reasons for learning foreign languages. There is philology or the comparative study of languages as a department of human research. A few people will always find a profitable field for their activities therein. But philology is not for the multitude, and we may put it on one side in planning the purpose of our schoolroom. Language, as a branch of philology, does not come within our ken until we have entered upon adult life.

Then there is the possibility of social and commercial intercourse with people of other nationalities. This is an advantage that I rank very highly and would willingly extend in many directions. In families that are naturally brought into contact with foreign life and affairs, or that seek out opportunities of international intercourse, I think the time spent on acquiring French, German, Italian and Spanish is very well spent. But when the ideal of foreign travel is residence in English-speaking hotels at Continental health and pleasure resorts, the use of a foreign language seems reduced to a minimum. With Cook's interpreter in waiting at every important railway station, even the time-honoured sentences of Ollendorff become useless and have lost much of their freshness and charm.

In the third place, there is the gain in expression, the power of extending the range of our acquaintance with human thought working under other conditions of language and tradition to the ones with which we are familiar. Translation from one language to another requires accuracy in interpreting thought, sureness in the choice of words, familiarity with grammatical form. The highly inflected classical languages, with their precision of expression and construction, have too often been exploited on account of their utility in teaching mental gymnastics. Problems in translation and verse composition have been set to generations of

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schoolboys almost as if they were riders in geometry or algebraic equations awaiting solution, and the appropriate answers are very little less rigid and unbending. Schoolmasters have revelled in their uses while schoolboys have suffered from their abuses, and grown to hate learning for its own sake.

Finally, there is the light which acquaintance with another language, literature and civilization, especially those of Greece and Rome, throws on our own, an aspect which is sometimes overlooked by those who love linguistics. But again, unless there is some prospect that either inclination or the traditions of environment will lead an individual to study foreign literature for his own advantage and enjoyment, we cannot lay stress on this aspect of the matter as a good reason for spending valuable time over grammar and syntax. Unless people are in the habit of studying the best books written in their own tongue or translated into it and of making literature an essential part of their life and thought, there is little use in laboriously providing them with the means of entering into the heritage of other folk. When we are dealing with members of families who, neither individually nor collectively, show any interest in Chaucer or Shakespeare, Milton or Dryden, it is hardly necessary to provide them with the opportunity of reading the original text of Plato and Lucretius, Dante and Molière, Cervantes and Goethe. It appears that the love of good literature is a peculiar and special gift, and it would seem that many of the people we now try to educate have not been equipped with it.

The only language that I would place on an especial footing in English education is Latin—not necessarily the Latin of Virgil or Cicero, but the Latin of the mediæval lawyer, the monastic scribe, the steward of the manor, the writer of epitaphs and inscriptions. Not only does the

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English language owe many of its words and modes of expression to the Romans, but especially it seems to me that much of the history of the land and the records of its countryside must remain sealed volumes to those people who cannot spell out a deed or translate a memorial inscription. Therefore in any case where education is to advance beyond the elementary stage, some knowledge of Latin should be insisted upon.

History frequently fails of its purpose because it is taught as a detached subject, which has nothing to do with actual everyday life; whereas all history of the past is in reality the introduction to and comment upon the urgent and pressing questions of our own time. Each age gives us an illustration of the workings of but a few ideas and principles, which have come to the forefront for a while, often owing to accidental causes involving the temporary oversight of others, equally cogent. The heroes of our own time are usually men of one mould or, at best, of two opposing types, possessed of an outlook upon life which, judged by the many ideals of countless other generations, is intensely narrow and limited. Civilization is a swaying backwards and forwards of humanity under the influence of a thousand divergent claims and aspirations. Neither individualism nor socialism, neither aristocracy nor democracy, neither the tyranny of the one nor the many, neither oppression and slavery nor liberty and license, contain the permanent solution of our social problems. Each of them in turn has carried us a little further on our way and then failed of its purpose and been cast aside. We are always trying to recover from the dislocations produced by the temporary success of some band of extremists and to find the *vid media* where we may maintain a finer balance of thought and action and pursue a less tortuous and swaying path of advance. A knowledge

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of history gives us a wider choice of ideals and of personalities than our own surroundings provide. We can help forward our generation by recalling some vital yet forgotten principle, by going out with the picked band to die for a forlorn hope, or, like Old Mortality, by chipping out the mossgrown memorials of honest men and noble causes, trampled under foot in one of the periodic outbursts of ignorance or indignation. We shall be less angry with our adversaries and more tolerant of our friends if we can see in them, not men guilty of many errors and misjudgments, but unconscious agents through which the several warring principles of human nature are endeavouring to find expression and agreement. The blind enthusiasts may contribute the driving power. The men who have studied history should hold the helm.

For young children, it is right to use the principal national heroes and events as material for story telling, in order to kindle the imagination and raise the sacred fire of civic pride and national fervour. But when we are dealing with the adolescent mind in its stages of growth and metamorphosis, our methods of teaching should alter in sympathy with the new outlook. History should become a revelation, a taking of the younger generation into our confidence, a drawing back of the curtain, a transmission of experience. We must lay emphasis not on a host of curious and disconnected facts, but on the continuity of social changes, their slow natural development or sudden bound under strain and stress from one stage to another. At this point, everyone should be left to spell out a piece of history for himself, be it only the history of the house he lives in and of the street or village in which it stands. He will thus learn the relative value of evidence, oral and written. He will appreciate the wealth of illustration which lies to hand and realize the growth and change of purpose to be found in all the in-

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stitutions around us. And if the volumes of *Punch* are available he will see therein how everything—wit and humour, jest and sarcasm, dress and social etiquette, prose and verse, political cartoon and tiny tailpiece—are all saturated with the spirit of the hour and come to us charged with the impress of the particular time-genius who presided over the moment of their birth.

The study of geography has suffered much in that the subject has often been divorced from actual obvious facts. It is a science in which careful observation has played the principal and accurate description the secondary part. Its scholars should therefore be required to embark upon it in something of the spirit of the pioneers. I don't think the fascination of geography can be sufficiently realized when the subject is learned merely by means of maps and books. The earth, which is the matter under consideration in geography, is a very large and wonderful thing to meditate upon. The author of the first nineteen verses of the book of Genesis, when he separates the light from the darkness, the earth from the heavens, the land from the water, and leads forth the fishes, birds, beasts, and man himself in due course, gives us the classic example of the best way in which the subject can be rightly approached.

Geography should first of all be taught where the science originated and that is out of doors. The eyes must be trained to observe, the mind to marvel and meditate, the memory to record, the intelligence to compare, before maps and text-books are allowed to intrude. Such a book as Huxley's "Physiography," which does co-ordinate all the various aspects in which the earth appears to modern eyes and understanding, requires to be in the teacher's thoughts throughout all the first open-air lessons.

Moreover, there is no reason for confining our formal

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knowledge of geography to portions of the earth's surface with which we are likely to remain unacquainted. I would have everyone explore and record first of all for themselves and in their own manner the village or town and county where they live, its products and manufactures, its buildings and populations and mode of government. Let them trace on foot a neighbouring stream back to its source and map out from the hill-top the contour lines of a familiar countryside before they turn their attention to Central Africa and the tablelands of Thibet. Let us reduce the use of school primers and maps to a minimum and where books are concerned, rely far more on the classic volumes of exploration, Hakluyt's Voyages, Dampier's Voyages and Cook's journals, Darwin on the "Beagle," Franklin in search of the North-West passage, Livingstone and Baker in Central Africa, and Scott on board the "Discovery" and the "Terra Nova." Then again, of quite another type, and useful perhaps as reading books in the later stages of geographical instruction, I would introduce the older student to such volumes as Mackinder's "Britain and the British Seas" and Belloc's "The Old Road" and the "Path to Rome"—two different authors, but each of service in suggesting methods and points of view for inquiry and consideration. The critical use in political science of a geographical knowledge of places and the romance of travel may both rightfully be brought forward in the study of geography. Much geography, of a good if commonplace sort, can also be taught in spare moments at railway stations, on journeys, and outside emigration agents' and steamship offices, where it is illuminated by modern advertising art, and by time-tables, guides and maps placed at the disposal of the travellers.

The right approach to all branches of natural science is

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from the humanistic and descriptive side. Here again the individual must follow along the pathway of the race, and collect before he classifies, observe and experiment before he builds up his theories and attempts to explain. Botany must be learned in the fields and gardens, biology in the ponds and ditches, geology, like geography, by the rivers and in the quarries and railway cuttings. The early stages, to be profitable, do not require thoroughness or accuracy, but suggestiveness. Force and matter, temperature and pressure, even space and time, are late conceptions in the human mind, and, in the process of education, should appear at a correspondingly advanced period.

We have been told, with some degree of truth, that scientific knowledge is apt to partake of insolence. "Absolute, peremptory facts are bullies, and those who keep company with them are apt to get a bullying habit of mind—not of manners, perhaps. . . . Every probability —and most of our common, working beliefs are probabilities—is provided with buffers at both ends, which break the force of opposite opinions clashing against it, but scientific certainty has no spring in it, no courtesy, no possibility of yielding." I believe this passage of Oliver Wendell Holmes does contain a very just criticism of opinions and character founded upon a material basis of ascertained facts; but it affects chiefly applied science and the mechanical stages of collecting and verifying facts in the laboratory. When once the student of natural phenomena begins to attempt deductions from his facts and tries to grasp the underlying principles, all certainty seems to disappear; and no type is more humble of mind and lowly of spirit than the really great man of science.

It is an open question at what point any of the exact sciences must have a place in the mind of the growing boy

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or girl. Probably there are great differences in the age at which the various individuals can undertake to deal with the abstract problems of mathematics. Here again, on the analogy of the progress of the race, geometry and the science of measurement appear to be in the right line of attack. They teach the nature of an argument and the method of proof and have an appeal to the eye as well as to the intellect. And while children are approaching the study of Nature from the observational side, they should also make acquaintance with the myths and legends by which our forefathers sought to interpret in religion and art the sensations of primitive man relative to natural phenomena. When the time has arrived for the study of science, accompanied by experiment and accurate observation, I would introduce, as a corrective to too many facts, some general popular science, such as that with which Davy and Faraday and afterwards Huxley and Tyndall used to delight our progenitors in the nineteenth century. Thus from the moment the scholar turns his attention to the natural science of the laboratory and text-book, he is put in touch with the new lines of discovery, and the world of research, where knowledge is in the making, is opened up before him. The appeal to the imagination must accompany the demand made upon the reason and intellect. Herein lies the secret of success in the pursuit of truth. In the few rare cases of those people who carry on their scientific studies throughout life, it is the power of the imagination under intelligent control which determines success or failure.

And here I come back to the proposition laid down in a previous chapter, which is that the main factor in education at all ages and stages is the right use of leisure, without which the fruits of the imagination cannot see the light or must perish still-born. And, as a corollary to

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that proposition, I declare that before we teach anyone to use leisure rightly, it is absolutely necessary to secure that leisure be provided. Wise men have assured us again and again that the education which is best worth having can only be given to each man by himself, consciously or unconsciously. If we are merely imitating and reproducing, we may as well admit our relationship to the parrot and the monkey and return to their society. Our efforts at training and our attempts at systematic instruction must be likened to the supply of the right tools and to the acquisition of a certain skill in the use thereof; after that, everyone must take up the freedom of their craft and build for themselves, standing or falling by what they are able to accomplish. Scholastic instruction leads to but one department of human activity. Do not let us handicap and depress the majority of our fellow beings by insisting that it is the only or even the chief one.

It has been well said that, within its limited sphere the success of education is measured by the number of interests gained and the volume of curiosity raised, not by the amount of irrelevant facts stored away in the memory. We must guard perpetually against overfeeding and indigestion, both of which, in the intellectual as in the physiological world, produce first of all discomfort and inactivity and then sterility. On the other hand, over-organization in any department of life leads directly or indirectly to exasperation and revolt or to acquiescence and indifference. I remember well, as a most useful and illuminating remark, the criticism passed by one set of children on another family, whose young lives were mapped out into a rigid, restless round of forced labour and compulsory play. The situation was summed up in the following sentence:—"I am sure they learn a great deal but I don't think they know much." Let us beware of all learning that does not

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lead to knowledge and of all knowledge that does not beget wisdom.

I am strongly of the opinion that a couple of hours a day for five days of the week is quite enough time for the ordinary child under twelve years of age to spend over books and book-learning of any sort. After the age of twelve or thirteen I might—somewhat reluctantly—sacrifice another hour to the pursuit and then again a couple of years later, another hour, especially if there seemed to be any real aptitude for study and learning. I know this is revolutionary and means a radical change in the organization of most homes, where it seems to be assumed that the children will be occupied—profitably or otherwise—over their schooling for five, six, or seven hours of the day, and in any case will not require attention on the part of the parents. I admit that, with the shorter hours, it requires forethought and some sacrifice of time and leisure to find and superintend suitable occupations, and that it is much easier to increase the hours spent over lessons and their preparation up to the limit when they become entangled with the visitations of the family doctor and threats of nervous breakdown are in the air. Still, I maintain that children can and ought to be usefully and happily employed within the home for a considerable part of the day, and that where there are younger children to be played with and ministered to, one of the most natural and congenial of resources lies ready to hand.

Especially for girls, the years which are alloted primarily to education by means of books should be a period of quiet mental, moral and physical growth. It is the time to build up reserves of health, strength and character, to learn discipline and self-control, to gain command of all the myriad functions of mind and body, to look within as well as without. Education by means of books is not to be despised—many of us have accumulated great treasures

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by its means—but it is possible to spend many long hours and tedious years in company with books without any corresponding gain. After a certain point, scholastic instruction should not be pressed on children, either boys or girls, unless they show aptitudes which lead us to expect either that they may find for themselves new interests and pleasures therein, or that they can make a career by taking up the work of education, or, by joining the ranks of the scholars and students, that they themselves may increase the store of human knowledge.

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CHAPTER IX

THE ARTS

But here is the finger of God, a flash of the will that can,
Existent behind all laws: that made them, and, lo, they are!
And I know not if, save in this, such gift be allowed to man,
That out of three sounds he frame, not a fourth sound, but a star.
Consider it well: each tone of our scale in itself is nought;
It is everywhere in the world—loud, soft and all is said,
Give it to me to use! I mix it with two in my thought,
And, there! Ye have heard and seen: consider and bow the head!

In our last chapter we dealt with book learning and spoke of it as a comparatively untried novelty in the history of the race. When we turn to the arts, we are looking far back into the dawn of human development, investigating a subject of such immemorial antiquity that, as compared with it, the whole of our written literature is but a growth of yesterday. No two persons are agreed upon any definition of art so we need not trouble ourselves to determine its realm; but, somehow or other, art has grown up as the recognized means of expressing our emotions, and, just as instinct is more powerful than reason, so emotion, which is based on our feelings, is infinitely more effective as a world force than any attribute of the brain. The brain itself has been well called the organ of attention to life, whose office is to blind us to facts and occurrences which it deems irrelevant to our terrestrial existence, to sort out and remember only that which it chooses to think necessary to our earthly welfare, to fix our attention solely on the things of to-day and to-morrow. To do this satisfactorily

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we are perforce drawn away into a narrow track and allowed to look neither too far behind nor too far in front, nor to peep to the right nor to the left. We are, in fact, being led or driven in blinkers.

But there is that within us which wages a constant warfare against this narrowing influence of memory and intellect. We have to reckon with a force which binds us more intimately to the past and to the future, which compels us to look around with eyes undimmed by considerations of personal safety and gain, which recks little of this life but as part of a transcendent whole, which endeavours constantly to spirit us away into a larger, freer sphere of being where even our own personalities may be taken from us and transformed or merged into some aspect of infinity. And this other constraining force has a subtle ally in the camp of its enemy, namely, the imagination, which runs riot on the most unexpected occasions, upsetting the calculations of sage and sociologist alike.

We English are loth to acknowledge officially the independent existence either of the imagination or the emotions. We are afraid of them and feel safer when we have adopted towards them an attitude recalling the ostrich of the travellers' tales. We credit them to the strolling players and undisciplined scholars of life, we slur them over, apologize for them, and hope by attenuating their existence to prove satisfactorily their character as stage properties only. But it will not do. They rise up and mock us. They wrap themselves in the garb of reason; they disguise themselves as syllogisms of bleak appearance, and we dance after them for half a lifetime before our "organ of attention to life" has discovered the deception and issued a belated note of warning. Let us then be wise in good time; accept the imagination as the entrancing companion of our travels and allow our emotions to shape themselves naturally into channels

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which have been duly prepared for their fertilizing streams.

The use of the imagination is to reveal constantly fresh possibilities in life and the object of the emotions is first to absorb and draw in and then to express outwardly in some visible and effective form the discoveries made when new aspects of reality open up to the experiencing mind. We may not understand the purpose or the machinery, but, whatever it is, it is part and parcel of ourselves. The child gradually explores the emotional life by an experimental method, interpreting by the aid of the imagination, and so begins to realize a possible meaning to its emotions. To suppress emotion is like driving some potent force perpetually underground; we run the risk of a blind and ill-timed explosion and we lose a power, which, well directed, would have removed mountains. To lead emotions to the surface and there to let them evaporate, useless and undirected, is to waste to no purpose one of the vital forces of humanity. We need to realize the meaning of the emotions, to give them a right of way to the daylight and to let them express themselves discreetly and advisedly. For this purpose the arts have been born among us.

Just as the arts are infinitely older than any form of book learning, so they should occupy an earlier place in the development of the child. I believe that here, too, left to itself, the child will follow the outlines of its racial history. From observations on life in the nursery, I am inclined to think that there comes first the sense of rhythm in various forms, then an appreciation of colour, beginning always with a partiality for reds and yellows, and then a curious undefined attraction to the business of construction. A baby of eighteen months old will usually keep

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time to the beat of music and as soon as it can stand at all will sway to and fro to the rhythm of a march or dance. A small child working his way through the possibilities of a box of bricks is a revelation in primitive psychology. First appear the menhir, the solitary standing stones—each of which we are called upon to admire as a separate achievement. Then come groups of single upright columns tending towards the oval or circular in arrangement. Next we get the avenue leading up to the centre of interest, wherewith begin the problems of allignment. And, at last, on some great day, appears the dolmen, one brick poised insecurely across two or three standing bricks, not necessarily of equal height. And then the whole of our modern architecture, from the Parthenon to Westminster Abbey, is in view and we know through our own sensations the meaning of an art of construction.

The art of drawing follows a similar course. First comes the line, beautiful in its uncertainty. "It's come an M," exclaimed a surprised infant, who had set out to produce a W. With the advent of a larger margin of security, appears the representation of familiar figures in profile, or even of scenes from the daily life of the artist, in which he himself takes part:—the bath, the ride, the toilet, where problems of perspective are dealt with under our eyes in the spirit of our progenitors of ten thousand years ago. So the whole story is gradually unrolled afresh before our eyes till, for instance, we see anew the limitations of Byzantine formality set aside by the greater daring and larger faith of the Pre-Raphaelites. Drawing is badly taught or overtaught, or taught too early, where some such stages are not to be recognized. The academic training of later years may never reveal their existence; but their absence in childhood indicates that the teacher has imposed the ideas and methods of his own academic outlook and has not allowed the children to go

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forward steadily on their own natural line of discovery and development. We need to be perpetually on our guard against compelling children, or anyone else, to see with our eyes and to interpret with our feelings and experience; and we have often much to learn from the freshness of vision, the unconventionality of mind and the boldness of expression of the unfettered child mind.

As to drawing, there is, of course, a need for caution. Music and dancing, which have arisen spontaneously, can only be the expression of emotion, but drawing has always a double aspect and need not necessarily be connected with art. From one point of view, it is merely a method of pictorial writing, which can be acquired mechanically by anybody; though indeed, judged only from this aspect, it is still indispensable as a means of giving a ready figurative form to ideas. But as soon as colour is introduced, the emotions come into play, called from the depths of personality by what subtle association of aetherial vibration and nerve sensation we know not. The first paint-box or set of coloured chalks has been a revelation to many young people.

Perhaps the most complicated of all emotions is that raised by the reading of poetry. There is the imagery, there is the rhythm, there is the rhyme, there is the music of the words; and all these, mind you, can be enjoyed without much reference to the powers of the intellect. In early life, certainly, it is by no means necessary to understand the meaning of poetry in order to appreciate it. A child of eight will sit enthralled before the magical diction of Keats' "Endymion" and pass outside its own keeping with the Blessed Damozel of Rossetti. Then, too, many children have a distinct gift of writing verse, lyrical and of the ballad form, and will reproduce, in a curious way, the rhythm of far-off bards and chronicles, with whose writings they are entirely unacquainted. It

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is true that the capacity for this form of emotional expression often deserts them as they advance in years; but, in far too many cases, they have no encouragement towards expression, and, as their education develops and their performance becomes of necessity more sophisticated, are not brought freely into contact with a sufficient number of good models. Moreover, few of them are taught to realize poetry as the natural medium for emotional expression. For the earliest period of child life there are the admirable verses of Ann and Jane Taylor, and those two volumes of excellent cautionary stories known as the "Daisy" and "the Cowslip," which never fail to gain the approval of the well-ordered nursery; though that perhaps is chiefly on account of their excellent moral sentiments. But poetry of some sort should be made familiar at every stage of development, and there are many anthologies for the nursery and the school-room. Furthermore I would let every child and young person become intimately acquainted with such masterpieces as "The Ancient Mariner," "Goblin Market," "The Ode to Music," "The Epithalamium," and "The Hound of Heaven"—poetry that has marked epochs in the lives of many folk—besides and beyond the usual contents of our school collections.

For the arts to be of any serious use to a man it is necessary that he individually should be wishful to express himself by their means. It is all very well occasionally, as an interlude, to look at pictures, watch dancing, listen to music, and repeat other people's verse. By so doing we learn to criticize and appreciate; we put our own feelings out to school, participate in the emotions of our fellow-men, take up our birthright of artistic heritage, and are inspired by the expressions of their imagination. But the arts demand something more of us, and we enter

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upon our inheritance crippled unless we ourselves can find some use for these methods of self-realization. All children left to themselves will, with a little encouragement, dance and sing, string together words and rhymes, deck themselves with flowers, and march to rhythmical beats. It is not the part of education to suppress these instincts but to bring them out and train them as sources of happiness and strength.

Let us begin our training by calling attention to the way in which Nature expresses her moods. We town-bred folk are becoming very deaf to natural music. We have ceased to listen to the love songs of the birds, and even the modes of speech of the most familiar animals are losing their meaning for us. We must go back and study the emotions where they are simplest and must not think that the whole music of life is expressed by the noise of a crowd hurrying along a granolithic pavement. The sound of many waters and the whisper of the wind in the woods have an infinity of expression in volume and tone, and are so interwoven with the past history of our race that no one of us ought to listen unmoved to their modulations. If they do not actually express emotions of their own, at least they give birth to some of the most mysterious and impelling sensations of which we can be conscious. The sound of a going in the trees has probably been a signal for action ever since an alarmed animal creation had powers of locomotion. Movement of some sort is the earliest, most obvious expression of emotion.

Children should grow up knowing the dances and folk-songs, the magic-making verses and charm-setting spells, the marches and lullabies of their own country. Let them spend some of the wet afternoons and gloomy winter evenings marching and moving, singing and dancing; better still, if they are occasionally allowed to drown the

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notes of the piano by emphasizing the beat with the toy drum and the penny trumpet. Besides our country songs and dances and choosing-games set to music, almost every one of the familiar nursery rhymes is capable of dramatic representation. Before the ordinary child is five years old, the different moods will become familiar to him; he will rock to a lullaby, dance to a hornpipe, mourn to a lament. Music has ceased to be mere attractive noise and has become a mode of emotional expression. Set such a child at the piano and note with what accuracy he will recapture the rhythm and the intonation, albeit the harmonies are as yet beyond his grasp. And even when music lessons begin seriously, leave plenty of time and opportunity for improvisation and experiment.

I would plead for a more general acquaintance with the circumstances and social conditions in which music and especially songs have been written and pictures have been painted; how, for instance, they lived once in Venice, where the merchants were the kings, and Titian painted their portraits and Galuppi played his stately toccatas at the clavichord. When Mademoiselle Genée recreates Mademoiselle Camargo for us, let us remember how the artists of the day saw the great "danseuse" of the early eighteenth century, and left us the impression of her grace which now hangs on the walls of Hertford House. It was a wise man who elected to make the songs of a country rather than its laws, deeming them to be of more lasting effect. I think there would be much to be said if our statesmen made a point of knowing the songs of a people before presenting them with a constitution. "The Marseillaise," the "Wacht am Rhein," the "Coolin'," the "Flowers of the Forest," the "Boer Volkslied," the "Wearin' of the Green," the "Brabançonne," mark epochs of national emotions and are actually historic documents of the most important character. We have in our own

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country a whole cycle of Border songs, of Jacobite songs, of hunting songs, of sea songs, of songs of wizardry, of labour songs, such as "Turmut Hoeing" and "Twanky dillo." The very differences of race and nationality among us have served to increase our stores and to give poignancy to artistic expression. So let our own songs be familiar to every child as part of its inheritance. Then, later on, we can introduce them to the music of other nations and of more sophisticated times and moods, and gradually familiarize them with the great masterpieces in which all the powers of passion and emotion are united.

Dancing is such a splendid form of exercise and such an eminently social means of entertainment that we are apt to overlook its other possibilities. In England, at any rate, we seem to suffer from a fixed determination to conventionalize all forms of dancing; partly because, as a nation, we suffer from lack of imagination and partly because many people are genuinely afraid either of expressing their emotions or allowing other people to do so. But life without emotions is very unlovely. Once in every two or three generations dancing becomes a formless, lifeless mode of progression, intolerably dull to watch or take part in. Then some Lord Byron comes along and horrifies society by introducing from out the unsophisticated and shameless peasantry of Central Europe such a nameless abomination as the polka or the waltz and we are told that our whole system of morals is tottering to its fall. But we survive to see even the polka tamed, shorn of its glories, and banished as dull, and find the new generation looking amongst some emotional race for another movement by which they can express the unchanging attributes of their youth.

By teachers of drawing and painting, the need for the direct and personal observation of Nature is now always emphasized. We have cast off the tyranny of accurate

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free-hand copying of the endless card mounted designs based on conventionalized leaves and flowers which used to issue, under the name of art, from the educational authorities of South Kensington thirty, nay even twenty, years ago. But here again, since drawing lessons occupy but an hour or two in the week, I think few children are sufficiently encouraged to observe the changing face of Nature for their own profit and pleasure. Fog and mist, smoke and haze, storm and calm, rain and shine each bring their separate contribution to the colour schemes of the world, besides the better recognized seasonal changes of colour. The springtime starts off with a lapful of blue and white and yellow flowerets; while the summer contributes the crimson and gold, the purples and royal reds and blues which fade away into the indiscriminate mauves and heliotropes of autumn—a magic round of colour probably due in some way to the variations in the atmospheric conditions, affecting the quality and intensity of the sun's rays of light. Thus I would plead for the revival, within the family circle, of the old sketching parties and drawing clubs, testifying to the many happy and harmless hours I myself have spent with my elders, each one occupied with pencil or paint-box.

As for dramatic art, the difficulty is not to get children to practise it but to keep them from it. A group of children, left to themselves, will soon evolve a tale of make-believe and transform themselves into a series of fictitious personages, in order, it may be, to experience and express emotions that would not otherwise come within their range. In their dramatizations we see visions of multiple personality beyond anything that we had believed to be within their knowledge. The instinct seems to be associated with some endeavour to explore their own recesses of character and feeling. But the theatre is a doubtful place of frequent resort for young

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people, because to them a play is not a partial and over-coloured presentment of life, with scenes selected and emphasized to illustrate some particular theme, but fragments of life itself, which are passing before their eyes and in which they feel themselves actually to be taking part. Thus they receive an experience of existence which is too stimulating and intense; and, being without the critical faculty—a late development among us—the slow moving events of actual life are apt afterwards to appear colourless and devoid of interest. It is to be noticed that in their own games of make-believe, an imitation of the formal conversation of their elders, and the reproduction of the most ordinary events of life are sufficient to provide scope and amusement. A walk, a tea-party, a morning at school, a naughty child or a broken leg supply all the incident required. When the family dramatic talent of the school-room turns its attention to robbers and brigands, heroics and mock executions, it is quite soon enough to spend an afternoon with Julius Cæsar or the captain and crew of "H.M.S. Pinafore." Dramatic art, like music, dancing and drawing, should begin in the efforts of the individual, before it becomes a subject to be studied objectively.

It may be said that the training of children on these lines would be likely to produce an overwrought, over-sensitive race of men and women. Quite the contrary. I do not think there is any fear of such a result. Training means discipline and control; the lack of it leads to disorder and license. Emotions and feelings rise within us from circumstances which are often outside our control; once brought into existence they become the chief motive power of our lives. We require therefore to understand their nature, to have control of them, and to turn them to the uses for which they were intended. To ignore them, to suppress them, to degrade them is only to make

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them dangerous. Dangerous they can certainly be, like any other misdirected force handled by ignorant or malicious persons, but disciplined and sanctified they enrich human personality and open up a vision of all things that are lovely and of good report.

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CHAPTER X

HOLIDAYS AND ENTERTAINMENTS

"Why doth one day excel another,
When as all the light of every day in the year is the sun?
By the knowledge of the Lord they were distinguished,
And he divided seasons and feasts.
Some of them hath he made high days and hallowed them,
And some of them hath he made ordinary days."

WHAT do we mean by a holiday? Why should we want holidays and desire actively that other people should enjoy them as well as ourselves. Why are some people always taking holidays while others work on contentedly from year's end to year's end without feeling the need for a break?

I believe that the only holiday that is really worth taking, for considerations other than that of a definite break-down in health, is one which bears some connection with the original meaning of the word and is, in truth, an event in the spiritual life. We go out for a holy day, not only that we may find for a while a new occupation or no occupation, but that we may return and pursue our old occupations in a new spirit and under new conditions of enlightenment. We desire an outward change chiefly in order that it may produce an inward transformation.

Modern life is becoming very monotonous, and wishes to disguise the fact by trying to persuade us that perpetual change cannot of itself become overwhelmingly tedious. It resembles in fact the cinematograph in which

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it delights. "Put yourself in my hands," it seems to say, "and I will cause to pass before you all the regions of the world, with pictorial representations of every emotion, crime and accident occurring upon the face thereof. You shall sit safely in your arm-chair and see men or dressed-up puppets performing feats of heroism and abominations of villainy—all reduced equally to an empty vaunt thrown on a flickering screen. You shall witness it all without participating therein. We will stimulate your emotions in constantly increasing doses until they have no longer any effective existence and you are no longer able to distinguish between what is good and bad, heroic and despicable, much less to rise up in righteous indignation and take upon yourself a course of action which requires self-knowledge, self-control, and self-sacrifice."

Let us beware of this passion for sensation which has no meaning or effective outlet, and fight against the view that change of place or change of company, whether on the cinematograph or in actual life, give us in themselves alone the essentials of a true holiday. In our present social conditions, a sifting machine—something like Clerk-Maxwell's sorting demon—has picked out persons of like habits, occupations and incomes, and collects them together area by area, street by street, school by school, compelling them to associate and condemning them all to a life of monotony, just because there is no mystery or variety in their surroundings, and everything—houses, food, dress, opinions—has become too familiar to excite reverence or even curiosity. The same sorting process goes on when the holiday season arrives, and the same persons find themselves collecting again in the same grades at seaside and inland holiday resorts, all carefully arranged so as to continue the same associations. Every modern invention—the telephone, the motor-car—which tends to annihilate distance facilitates this sorting process and

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makes it more easy for the superficially-like to consort with each other.

Now this is all wrong, and holidays taken on these lines lose much more than half of their proper value. It requires a genius in the art of living to extract the elements of a spiritual rebirth from such a soul-destroying social merry-go-round. We are taking holidays merely because other people do, and we are going to places and doing things for no other reason than because our neighbours are doing likewise, and we can think of nothing better to do. We must alter this frame of mind if our family is to reap the full advantage of change of scene and air.

The first step in the process of reform is to sit down and consider how our normal daily life stands in relation to the lives of other sections of the community, what opportunities are especially available to us and which advantages are necessarily withheld, where we are lacking in comprehension and experience and in what way we are inclined to overvalue some minor form of convenience or habit. Then, having drawn up a kind of profit and loss account, let it be a part of the object of each holiday to supply, wherever possible, the missing factors. Some holidays, at least, should be conscious acts of exploration.

Having become largely a nation of town-dwellers, we still desire, at any rate for the sake of our children, to make some annual pilgrimage into the country, and, with the co-operation of Nature, to renew the primitive sensations of contact with Mother Earth, in the same spirit as that which probably prompted the Jewish nation, to organize and maintain its yearly feast of Tabernacles. But, too often, we want at the same time to carry our urban conditions with us; thus, for fear of discomfort in matters material destroying our chances of gain in affairs spiritual. A holiday in the country should

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involve the eager acceptance of the normal conditions of life and labour in the country, for by this means only do we really enlarge our experience and overcome the monotony of our own mode of existence. Children at some period of their lives should pass many weeks in a place where water has to be pumped and carried, butter and milk fetched along half a mile of dirty, cow-frequented lane, letters be taken across the fields to a remote letter-box, and the butcher and baker are far to seek and hard to find. I should like everyone to realize, at least once during their youth, conditions in which it becomes a physical impossibility to have both dry clothes and a hot supper and where, having forgotten to replenish the oil can, darkness enshrouds the household at sunset and bed becomes compulsory with nightfall. In these conditions, how gratefully and thankfully do we accept the ministrations of any kindly neighbour and with what admiration do we regard the housewife who, upon an income of a pound a week, manages always to have an extra loaf of bread in store and a bundle of dry sticks to spare, while we are struggling to rekindle our kitchen stove with damp firewood. It is not only that we are finding new occupations but that we are carrying on old occupations in conditions which remove the sense of monotony. People in their several capacities alter amazingly in our estimation; and, for a while, at least, we find ourselves forced to reconstruct a new scale of values for human experience and endeavour.

The sea-side is a perpetual delight, because—in spite of the rows of lodging-houses, differing but little in appearance and not at all in contents from east to west and from north to south—the sea itself cannot be controlled, reasoned with and rendered uniform. It lays down its own conditions, and we have to adapt ourselves accordingly or seek

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another playmate. High tide and low tide wait for no man. We may regulate the hours of our meals or our trains, but we must bathe and dig, paddle and boat at times and seasons that are not to be gainsayed. The power of creating our own monotony is taken from us.

Then, to many children, the sea is their first conscious experience of the properties of anything in bulk—masterful, endless, without limit. Sand and sand castles form an excellent introduction to another set of properties of matter, and the combination of sand and water offers scope to the talents of the juvenile engineer second only to the problems in drainage provided by the Fen district for the Dutchmen of the seventeenth century. Endless experiment is possible under ideal holiday conditions, for though success may elate, failure cannot depress, and neither life nor property are endangered by our wildest schemes. And when we add to these attractions the animal and vegetable life of the rock pools and marine shallows, we have a state of affairs of so new and unexpected a character that every hour spent out of doors must bring forth some variety of interest and experience.

For children who are exploring nature the conditions of life at the seaside are almost ideal, but for adolescent youth as for older people, where humanity and himself are the unknown fields, the seaside resort usually offers very poor material, placed in exceptionally unfavourable circumstances for investigation. The majority of grown-up people who go to the seaside are existing for a while in conditions which remove from them even the little interest of their normal occupations and modes of life, reducing them to the state of negligible units in an ineffective and jelly-like mass. Somewhere between twelve and fifteen years of age the sea-side ceases of itself to be all-sufficing.

Change of place with each holiday season is probably

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of no great advantage to quite young children. Since the whole world is, or ought to be, intensely interesting and new, change of locality does not really add much, and reduces the possibility of a more thorough acquaintance with objects already familiar. It is well, then, for little children to return often to the same holiday ground, and, if possible, to establish natural links there and grow gradually in affection towards the people and the place. Too many of our holidays are entered upon with a sense of complete irresponsibility towards the surroundings we have elected for the while to make ours. We desire neither to receive nor to give permanent benefits, and do not look beyond the enjoyment and profit of the moment, so that the careless company of holiday-makers has ruined the manners, the moral independence and sturdy honesty of the inhabitants of many of their most favoured haunts. But to return constantly to a place where we are known and can be called upon to undertake some local service is to put a different complexion upon our outings, and changes them at once from mere deceptive pleasure and health hunting into periods of quiet growth and steady development. We add something to our experience of life which neither years nor stress of circumstance can carry away.

As childhood is left behind and youth stretches itself out towards maturity, holidays can perhaps best be used awhile to develop physical skill and prowess and to sustain the growing intellectual interests. Churches and buildings of differing purposes and ages begin to attract notice; ships and factories are waiting to be examined; fossils and flint instruments excite the collector's ambition; foreign countries lure us across the water; peaks and pinnacles challenge exploration. Again we must sit down and think how we can make the most profitable use of our resources and prepare for the new phase of family life, which is

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appearing upon our horizon. Are there museums and galleries within reach? What private collections of pictures are available? Where are the nearest chalk pits or stone quarries? What cathedrals and castles lie within our range? Where are the haunts of the trout and what is the place of the wood pigeon and wild coney? What memories of travel have we stored away and what books lie on our library shelves wherewith to help the new generation of explorers? We have to orient ourselves to a new point of view and arrange holiday parties, in which we ourselves are no longer necessarily included, differing perhaps in character and direction, but retaining always the feature that each of them shall open up either in breadth or depth a fresh aspect of life and teach something which adds to the sum total of human experience. Always and for ever let the holiday-makers start out equally ready to give and to take, to discover and to accept.

When we come to consider the subject of entertainments, it seems fairly clear that the normal child in the well-arranged home does not require them; and should we meet with the demand, we must recognise a state of affairs which requires thorough investigation and radical change. Entertainments outside the home are in reality a form of stimulant, pleasant and possibly wholesome in strict moderation. But the craving for them denotes a starvation fare with regard to the wholesome ingredients of social domestic life and is not to be cured by the administration of increased doses of the stimulating agent.

Various states of mind appear to contribute to that demand for professional amusement, which is to be found chiefly among the very rich, the very poor, and the very mediocre, but they can probably all be reduced to the common factor of the monotony of ill-filled lives and leisure. The very rich have frequently exhausted the normal

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sources of enjoyment, and, stifling their imaginations with material encumbrances of all sorts, resort to the professional entertainer to tickle their jaded palates. The very poor suffer from a want of almost all the ordinary goods of life and have no other means of enlarging their experience or casting away for a while the cares which beset them on every side. The very mediocre, who have neither intelligent wants nor desires, interests nor occupations, seem to frequent places of amusement from sheer lack of will power to find other occupation, and from congenital inability to do other than their associates—people who, like themselves, have become incapable of independent thought or profitable social endeavour.

When, therefore, we find in a home a constant demand for outside amusement, growing with every indulgence of it, it is high time to pause and take thought. The whole scheme of life requires reconsideration, and we are brought face to face with a shortage of some fundamental element of stability. We know from experience and precept that life is of absorbing interest just so long as we are taking our proper share in its duties and are using our imaginations to realize its possibilities. Probably no one of us has touched even the tenth part of all that is stored up for us, and the fault lies, not in our stars, but in ourselves and in our relationship to our surroundings if we find existence colourless and futile. We must reform our daily life on a closer contact with reality and contribute a larger proportion of hope and faith from our own store. We must deliberately open up fresh channels of service and sacrifice when the poverty of ill-spent leisure and the monotony of pleasure hunting begin to throw their dark shadow across the household.

But, of course, these strictures do not apply to the hundred and one little entertainments that arise spon-

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taneously in a family circle. Music and singing, acting and recitations, pictures and storybooks, dancing and games are the natural recreations of all wholesome minds and bodies, and any one of them can ill be spared from the course of a child's development. They are as necessary as light and warmth, or sunshine and fresh air, and we participate in them with the same sense of privilege and joyous good-fellowship. The mischief begins when we no longer take an active part, either with our bodies or minds, but sit passively still, watching the antics of the fellow-beings whom we have paid to entertain us and are condemning to the post of slaves of our idle hours and ministers to our vacant moods. Then indeed it is time to beware and to set our house in order.

There are a few rare natures to whom any sort of fixed holiday seems unnecessary. Life to them is a triumphant march through change and expansion. A stroll across a field or down the street gives them entertainment enough to last for a week and will provide them with as much variety and food for thought as many of us would acquire in the course of a ten days' tour. These are the people who do not outgrow their childhood, but build up the later stages upon it, until they seem to realize in every way the height and stature of the perfect man. We cannot prescribe for such people as these; holidays or no holidays, they carry their own atmosphere of perpetual freshness and receptiveness along with them, and even though they live to be a hundred, they exemplify the truth of the old saying that those whom the gods love die young.

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CHAPTER XI

BOOKS TO READ

"Je ne cherche aux livres qu'a m'y donner du plaisir par un honneste amusement: on si j'estudie, je n'y cherche que la Science, qui traicte de la connoissance de moy-mesme, et qui m'instruise à bien mourir et à bien vivre."

THE chief justification of reading books of any sort is the enlargement of experience that should accrue therefrom. Either we learn more about other people or we understand more about ourselves. True, it is all second-hand experience, not to be compared in interest and profit to that which lies in wait for any one of us; but yet valuable in that it is often ready interpreted for us and shows us what to look out for and how to estimate our own adventures in time and space, in terms of the infinite and universal. In books we have the record of the events of ages and civilizations other than our own, and also of the occurrences of our own time, happening in places and circumstances outside our immediate ken. And in the great field of imaginative literature—the most living and real of all forms of literature—we are able to share the experiences and emotions of men and women, deeper, more resonant, better illumined than ourselves, who have dared to imagine, to suffer and to fail, or to conquer and escape, and have left behind a trailing cloud of glory to light us on our way. They illustrate the great principle, at once human and divine, of knowledge, experience, and salvation, acquired vicariously. It matters little whether Hamlet and Othello,

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overmastered by their own faults, really went down miserably into their unquiet graves, whether Œdipus, by pride of place and will, offended his ancestral gods and was cast out blinded and beggared, whether Faust did indeed make a binding compact with Mephistopheles and kept or broke it—for our purposes and for the purposes of all time these people are as real and living, perhaps more so, than Friar Roger Bacon and Paracelsus, Charles I. and Louis XVI., or any other historical personage. The men who created them have left, not one only, but numberless personalities—children of their imagination—to illustrate the actions and reactions of our common humanity. Many of us, with our limited sensibilities, wearing out our humdrum existences, may always remain untouched by the great moods of life. There will be no heroes or villains on our stage, or if there be, we shall fail to discover them. Only in literature, lit up by the flaming imagination of genius, are we able to get into contact with human nature in its fullest capacity for good or ill, and to soar and suffer on the wings of a greater personality than our own.

I hold that the real purpose of imaginative literature, paradoxical as such a view may seem, is to give us conventions in regions of conduct and thought beyond those coming ordinarily within our scope. Conventions usually represent the results of the united experience of the race handed down in such a form as to be intelligible to the meanest capacity. The pressure of public opinion, wise in its instinctive unconsciousness, often makes these conventions the more binding, the less possible it is to assign an obvious and acceptable reason for their enforcement. I would go so far as to say that society, having regard to the brevity of human existence in general and to the undeveloped intelligence and lack of directing will power in many of its members in particular, has mercifully sup-

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plied these conventions in something of the same spirit as that in which we keep an A.B.C. railway guide. Our friends and acquaintances may verify their times of arrival and departure therein, while we reserve Bradshaw and the Railway Company's time-tables for our own purposes and put ourselves upon emergency into the hands of experienced officials who alone can safely place a fast special on to an already overcrowded main line. Accordingly, circumstances within our own personal experience may have sufficiently equipped us with precedents for behaviour in our daily life; but beyond this there remains the possibility, perhaps even the certainty, of encountering new phases of thought and action, of being put under stresses and emotions which shake down or over-reach the ordinary standards of conduct, of finding ourselves thrust unwillingly, it may be, but none the less irrevocably, into the front rank where we have to fare forth over unexplored ground and ourselves cut the steps for those who will follow after. And here comes in the opportunity of our prophets, and poets, and painters, with the reason why they claim to sit with kings at the high tables. They have surveyed in the spirit this untrodden ground, they have experienced these temptations and emotions, and, by faith, having stood triumphant under these stresses and strains, they have been able to cast off both for themselves and for us the bondage of the lower law, giving us freedom of judgment and confidence of action in the new undertakings.

There is a profound allegory hidden in the ancient tales of victorious hosts who saw demi-gods and heroes going into battle before them. Human nature still turns for consolation and guidance in moments of weakness and despondence to the saints who themselves nobly fought the same conflicts in olden days and correlated the deeper experiences of life with the opportunities and resources

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of its lowlier planes. Whether they be of the flesh or in the spirit, it matters little, so long as folk make verses about them and write books that these things may be unto us a heritage for ever. But when the clarion sounds, away with books and farewell to inherited favours! One crowded hour of glorious life is worth all the volumes that have ever issued forth from the hand of man.

The right way to introduce children to bookland is surely the old method of approach through fairy stories, wonder books and the giants and dwarfs of folklore. I have heard academic purists of my own generation solemnly raise the objection that this course familiarizes children with what is unreal and untrue. Setting aside the fact that their remark can be equally well applied to the whole realm of imaginative literature, I believe it to be actually false in the special circumstances of the case. Children are surrounded by wonders of every sort. Events constantly happen in their world which have no more apparent connection with each other than the separate scenes in "Alice in Wonderland." The earth is peopled with giants, and, on every side of them, life is directed and swayed by people who are twice their own size, which, even in our estimation, would be a very respectable standard of gianthood. And as for cave-dwelling dwarfs and earth-bound gnomes, why do small children invariably go through a long stage of creeping about in the dark behind sofas and chairs, establishing camps under the tables, concealing themselves in the caverns of wardrobes and staircases unless they have some dim memory of the days when to be small was to be in danger and when craft and concealment in lowly places were the natural means of offence and defence. It is we who have forgotten the realities of our childhood, not the children who are taken in and deceived by the records of early racial experience.

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There is a definite stage of development to which fairy stories are appropriate, and no good object is served by conniving at their omission or at the substitution of an untried alternative.

The modern practice of book reading is extremely unsatisfactory. There is no longer a recognized body of people who have been trained to appreciate and note down what is of lasting value and merit. Except perhaps in purely scientific work, where the general public is admittedly incompetent, we have lost our standards of worth and have little left whereby to test the excellence of a new book. There is a constantly growing tendency for each class of our highly-stratified society to have its own literature, whether in the shape of books, of papers and magazines, or of the drama, stuff not written with any sense of responsibility to an ideal standard, but with the hope of compassing a sufficient sale to attract notice and secure a share of the patronage of the advertising fraternity. The cost of the advertisement is added on to the price of the goods we buy through its blandishments, and comes off the value of the literature we read—by which arrangement we are heavy losers at each end of the transaction. Then, too, given the number of people we have among us who lead aimless existences, without purpose or justification, it is inevitable that those controlling the output of literature should cater for the folk of lower intelligence and disorderly lives, if only for the reason that they, having the least to do and think about, are more likely to want something wherewith to kill time and fill their vacant hours. Thus we get set up in our midst a steady process of degradation in literary power and purpose, both of the writer and the reader.

The great advantage of the earlier and more severe days was that every book was written with the certainty that it would be read and judged by competent men. There

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was, in fact, no other public available. Any one, therefore, who desired to read at all was compelled to read books which were serious contributions to knowledge and experience. He was constrained to submit to standards which he recognized to be above his own and to raise his own to meet them. This condition of a high standard enforced from above on all who would enjoy the advantage of fellowship in the world of letters seems to be one of the factors working for success in any period in which there is a great outburst of literary, poetic, or dramatic splendour. At present we are without it and suffer accordingly, wandering in a wilderness of the untutored democracy of letters. It is possible that, as the picked members of our industrial and artizan classes begin to enter more fully into the literary heritage of their ancestors, this process of degradation may be reversed. Their discipline of mind and their resolution of purpose should stand them in good stead and may conceivably prove a most valuable asset in re-establishing the outlook of literature in our national life. Having won their education and their opportunities by hard struggle in the face of difficulty and disappointment, they are less likely consciously to waste their hours over worthless reading and to be deceived by the cheap and nasty, the tawdry and pock-marked, which will be brought lavishly to their doors, to be paid for on the instalment system. The devil, be it noted, can always wait for his money.

Some years ago, it used to be a favourite amusement, especially with a five pound-note or two in sight as prize money, to make up lists of the hundred best books, or to select a small library, wherewith to be wrecked on a desert island. I should like to propose to everyone for a few minutes an even severer test. What books would you consider essential for the instruction and amusement of your family and for the purpose of becoming heirlooms

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therein, if the volumes could only be obtained through the slow and laborious process of yourself copying them out word for word, by hand? And when the list is made up—it is not likely to be a very long one—the next thing is to make sure that these books at least are familiar volumes, read and cherished by each member of the family in turn. After that, one might select a hundred to be admitted to the intimacy of the household circle and perhaps ultimately restrict oneself—as some people do—chiefly to the reading of books that seem to have sufficient value to be worth buying and placing permanently on the shelves.

There is no particular merit about any of these schemes beyond the fact that they force us to take our reading seriously, and to think out a little what purpose is served by reading any particular book, or by allowing it to lie about on our chairs and tables. It is equally lawful to read for amusement or for edification, to study local history or world politics, to want to know about Dr Johnson or Julius Cæsar. Like Florence Nightingale, we may sit enthralled over Blue books and statistics, or, on the other hand, find the "Hunting of the Snark" more profitable and more stimulating reading. But what is not expedient for the great majority of people, who are strictly limited in respect of time and wits, is to read aimlessly, without direction, with the critical faculty entirely in abeyance, unable to distinguish between history and fiction, between the use and abuse of language, between the outpouring of a charlatan and the work of a competent man, between the imagination of a genius and the delirium of a decadent alcoholist.

Society has endeavoured to guard its members against the worst forms of literary degradation and intellectual poverty by establishing the reputation of certain books as *classics*—books with a recognized position as regards

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their form and purpose, which have become a common heritage and ought to link one generation of readers to the next and each individual to his fellow. Now the mere act of learning to read does not of itself help us to profit from the wisdom of our forefathers. We have to develop a conscience therein, and eat deliberately of the Tree of the Knowledge of Good and Evil. It is necessary first to become conscious of the existence of right and wrong in the matter, and then to find out and be willing to acknowledge the means of regeneration and atonement. We must accept the authority of judges other than ourselves, submit ourselves at times to a fairly severe intellectual discipline and occasionally admit frankly that we are unequal to the strain, and prefer to remain unregenerate from choice. We cannot enforce any such attitude on the general reading public and, moreover, everyone, above a certain age, is entitled to go to hell his own way; but within the ordinary household, where education is considered and good standards are valued, it ought to be possible to maintain some contact with the best ideals of literature and to eliminate entirely writings that fall below a certain mediocre level of attainment. And this should be our endeavour throughout all stages of family life.

For there are classics of the nursery and the schoolroom as well as for the drawing-room, the library and the club-house. We must consider how to fill profitably the hours of the man of leisure as well as how best to provide relaxation and entertainment for the hard-pressed brain worker. When we are young it is very important to improve our acquaintance and go round with a reputable visiting list, whereas a little low company, which can be quite a merry and harmless episode to the shrewd and well-seasoned gray-beard, makes an ugly mark on the outfit of the novice. Let us supply our children with good books in plenty of

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variety, nor disdain ourselves to renew old friendships in order to cement the alliance. One can read a book over many times without coming to the end of it, since two factors are involved in the transaction; the mind that wrote and the mind that reads, and one of these, as every wise man knows, is infinitely variable. The "House that Jack Built" and "John Gilpin," "Dame Wiggins of Lee" and "Mother Hubbard," are entitled to a place of honour beside "Alice in Wonderland," Edgeworth's "Popular Tales," Martineau's "Playfellow," "Jackanapes," "Little Women," "Fantastes," and the "Parables from Nature." These again can be followed by "Masterman Ready" and "Mr Midshipman Easy," "The Heroes" and the "Water Babies," "John Halifax, Gentleman," "Lorna Doone" and "Captains' Courageous," which lead in their turn to the works of Scott, Stevenson, Jane Austen, Mrs Gaskell, George Eliot, Trollope, Thackeray and Dickens. For a due appreciation of the English language handled by master craftsmen, we must take down our volumes of Edward Gibbon, John Ruskin, and Macaulay; nor, as more advanced students of life, must we neglect the chance of looking out upon our fellow-men through the eyes of Fielding, Sterne, Smollett and Thomas Hardy, or of being introduced thereunto by the ready and unchastened pens of Mr Samuel Pepys and the Comte de Gramont, or the urbane letters of Madame de Sévigné and Horace Walpole.

As a concrete example of the variety to be sought for in planning the daily half-hour's reading aloud of two children of the ages of thirteen and eleven during twelve months of home lessons, I may perhaps be allowed to suggest the following list, which has stood the test of actual experience: "The Merchant of Venice," "Selections from Elizabethan Voyages," "The Children's Book of Stars," Gotch's "Growth of the English House," Hogarth's "A Wandering Scholar in the Levant," Scott's

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"Lady of the Lake," Darwin's "Vegetable Mould and Earthworms" and "The Boscobel Tracts."

Under the heading of classics, we should look to find books of every sort and age. Unfortunately the conception of a classical literature has been made forbidding and unpopular by the very narrow construction of the term prevailing in certain circles, which have attempted to restrict its use to the works of one or at most two foreign nations, written during a small fraction of their career. The best thing that true lovers of reading can do is to enlarge the sphere of the classics, and claim for them a higher proportion and more varied types of literature, until we leave little excuse for straying outside the fold, and are once more able to point to a certain, if less limited, number of books, some of which are the common possession of all whose literary education has been carried beyond an elementary stage.

For nearly three hundred years the Bible occupied a unique place with the English-reading public. It was known intimately to people of all classes; illustrations of conduct or principle drawn therefrom were understood by everyone; the experience, individual or collective, of the whole nation could be interpreted through its teachings. It supplied common heroes, common ideals, common aspirations, and maintained the wealth and purity of the common tongue. We cannot estimate the sense of national comradeship and consciousness of power produced by the persistence of such a widespread association. It was a unifying influence of the most subtle character, and in loosening its traditional position as a national possession, we are probably producing a more extensive alteration than a mere change of religious outlook, important as that too may prove. Unless we can re-establish some community in our literary inheritance—the basis on which

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we have laboriously built up so much of our modern social structure—it will become increasingly difficult to bridge over differences of upbringing, inborn character, and economic interest, which make incessantly for disruption. Already there are signs that books are beginning to lose their power of influencing contemporary thought and public action. This retrogression may be attributed partly to the bewildering multitude that are scattered abroad, and partly also to the fact that, probably on account of the depressed and uncertain standards of the day, there is a growing inclination to regard literature less seriously. One class of persons who are anxious to sway the national issues tend to rely more on personal intercourse and sensational appeal, while another class pin their faith on efficient organization in the shape of wire-pulling. The most successful of all combine the two, picking out the weak points of human psychology, and balancing in exquisite proportion the systematic flattery of the untrained intelligence with a careful appeal to the unripe instincts. Every year, it becomes more difficult to write a book which can make its mark outside a small *côterie* of like-minded readers. Every year, the few books with a circulation which runs into hundreds of thousands are unknown even by name to the educated reading public, and have disappeared from remembrance for ever at the close of a brief career, destroying the prospect of any literary continuity between one generation and the next. There seems to be coming upon us not only a breach between the different sections of the reading public, but also between the different generations, who will thus cease to transmit their experiences and ideals. Books alone cannot now give us the necessary common interpretation of experience.

Curiously enough, the tendency of modern economic and historic research is also of a disruptive nature, in its more superficial aspects. Our historians no longer dwell

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on the great national events and the ancient heroes of our race. We are not allowed to be thrilled with the daring exploits of doubtful authenticity of our Celtic and Saxon forebears. The villains of our childhood are gradually losing their firmness of outline under successive coats of tepid white-wash. Personality, that most magnetic of human attributes, is for the nonce pushed into the background. Within the memory of the present generation we have discovered economic history, and are learning to appreciate the struggles of the different sections of the community and to take sides in the injuries that each one has undergone in turn at the hands of the others. We are finding out the monetary problems and commercial interests which have too often underlain our civil and foreign wars, and we begin to realize that the cry for liberty sometimes means liberty to oppress and enslave as well as to enlighten and set free. In fact, modern history often shows us human nature in its ugliest and least estimable aspects, and we have to set our imaginations to work in a different field in order to sort out the gold from the dross.

There is urgent need for a guide to English literature or indeed to general literature, arranged according to moods, experiences and character. As we pass through the stages of thought and action which so many others have traversed before us, we should be the better for some introduction to each phase in turn, some warning as to its characteristic phenomena, and when it is over, a little consolation mixed with the general criticism of its results and our conduct. All this is in existence, but too often we do not know where to look for it. Bunyan wrote, two hundred and fifty years ago, what is still the most successful book of preparation for life as a whole, lived from the standpoint of the devout Christian novelist.

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Characters, like Mr Great Heart, Mr Worldly Wiseman, and Mr Facing-Both-Ways are a national possession, persons with whom we must all eventually become familiar in the flesh and shall require to understand. I remember one who was well versed in English social life saying that a knowledge of Jane Austen's novels would make it easy even now for a stranger to enter into the charmed circle of the lesser country house society and to recognize and appreciate the motives at work and the issues at stake. I would send no young man up to an English University who could not pass a fairly stiff examination in "Pendennis" and "The Newcomes"; while many of Dickens' novels still provide an admirable and humanizing introduction for the workers among our degraded and outcast populations.

Browning, like Byron, is essentially the poet for people who are in the press of life, surrounded by stresses and strains, with the turmoil of the battlefield echoing around them. But when, if ever, we have made an end of doing, I think we shall take up our Wordsworth and try to get at the heart of creation from the contemplative and meditative side. The English poetry of the Restoration and the early eighteenth century is again a thing apart and should be studied with reference to the art, architecture, and history of the period. In its complacency of form and magnificence of language we seem to hear the great men of the period, clad in the Roman toga, made familiar to us by the statues of eighteenth-century noblemen in the decorous London squares, proclaiming that they also are civilized. The Elizabethans riot forth, in the splendour of the regenerated vitality of their race and take the round world, then for the first time available, for the field of their experience. No country is richer than our own in the literature of the mystics. Down the centuries they come to us, from Juliana of Norwich through George

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Herbert to Francis Thompson, recording and interpreting events in the spiritual life, which, without some such guidance, must remain to many of us pages caught sight of in a forbidden book, only to be remembered with blank misgivings.

A change has come over our English social customs in the matter of books and reading to which I should like to draw attention. When reading was taken seriously and books were cherished, men built themselves libraries, whither they and their friends retired to seek good society and the converse of wise men. In a similar spirit, they also erected and equipped dining-halls, where the ceremonies of replenishing the bodily stores might be duly performed. Reading, like eating, was regarded as a well-recognized part of a man's daily life. His need for an outfit of books was considered along with his need for an adequate supply of kitchen and table utensils. In the building of modern houses, the library, like the nursery, seems to have passed away, and in its place—most ill-omened of associations—we find a "lounge" hall installed. Reading is no longer looked upon as a serious occupation, and the few books which have come—often inadvertently—into the possession of the householder are scattered about here and there, in twos and threes, like scraps of stale food left on window sills or under the sofas, to be consumed alike by dog or man, who may happen to have stomach for a stray morsel on its way to the pig-tub.

It is useless to expect children to respect the contents of books which are treated in this fashion. If a book be not worth consideration, by all means get rid of it. But when the reading of books and a love for good literature are to take a place in the education of young people, the old idea of a library—or at least a bookcase—appropriate, dignified, consecrated to a special use, must be revived in some form or other. Books must be chosen carefully.

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Heed must be given to the requirements—historical, literary, topographical, scientific, romantic, artistic—of the establishment; and, most important of all, a person who is quietly reading a book must no longer be regarded as an unoccupied individual, liable to be called off to play cards or croquet with men and women of the type of mind and character who have created the demand for the lounge hall and its accessories.

It is an essential part of the upbringing of children that they should grow up to be aware of the immense field of human activity covered by literature, that they should have some idea of its historical development, some personal acquaintance with its various forms, and that they should be prepared to look for and know how to use the recorded experiences of the great masters of life and thought. There is much to unlearn as well as to learn throughout our pilgrimage, and, in both processes, books can sometimes help us more than people. If an hour a day three or four times a week be resolutely set aside for reading aloud, with children and young people, on some intelligent plan, and for a discussion of the subjects and their presentment, we can lay the foundation of a great deal of happiness and moral and spiritual advantage. Each holiday season may be enriched by the reading aloud in the family circle of some English classic, occasionally chosen with reference either to the place of abode or to the period of history under review in lesson time. "Hereward the Wake" may be associated with the Norman Conquest, "Ivanhoe" and the "Talisman" with the Crusades, "The Canterbury Tales" and Shakespeare's historical plays with the later Plantagenets and the Lancastrians, "Westward Ho" and "Kenilworth" with the reign of Elizabeth. Romances innumerable accompany us through the stirring seventeenth and eighteenth centuries. Thackeray with "Esmond" and the "Virginians" takes us into the times of Queen

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Anne and the earlier Georges, and Lawrence Sterne in "Tristram Shandy" illumines phases of contemporary life and military service. "Vanity Fair" and "Charles O'Malley" describe different aspects of the Napoleonic era; and again the tale of the national fortunes is taken up and turned into fresh channels by Disraeli in "Sybil" and "Coningsby," Mrs Gaskell in "Mary Barton" and "North and South," George Eliot in "Silas Marner" and "Felix Holt," books which illustrate for us the industrial and political forces at work in England when Queen Victoria was embarking on her long reign. Or, turning backwards for a moment, the romance of the drainage of the Fens can be read by children in Harriet Martineau's "Settlers at Home," while there is no better book for describing English settlements on the Canadian lakes than Marryat's "Settlers in Canada," or of learning about the perils of early Australian emigration than from his "Masterman Ready."

Let us then provide our children with guidance in matters literary and take personal participation therein. Failing to do so, we place them in a position as regards the great and entrancing commonwealth of books which may be likened to that of an inhabitant of these isles who, in the absence of neighbours, maps, guides, time-tables and station masters, found himself unable to take advantage of our myriad opportunities of moving about and communicating with our fellow-men, and was forced to associate with any wayside company that shared the nearest common with the geese and donkeys, or slept with a lighted pipe under a haystack.

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CHAPTER XII

MONEY MATTERS

" Art thou poor, yet hast thou golden slumbers ?
O, sweet content !
Art thou rich, yet is thy mind perplexed ?
O, punishment !
Dost thou laugh to see how fools are vexed,
To add to golden numbers golden numbers,
O, sweet content ! O, sweet content !

Work apace, apace, apace, apace,
Honest labour bears a lovely face,
Then hey noney, noney, hey noney, noney ! "

THE number of families who have chafed, quarrelled and broken up over money matters is so great that the right treatment of money, at an early stage, becomes of paramount importance in planning the life of a family. Considering the ubiquity of the subject and the bitter feelings engendered by misunderstandings, it is curious that no standard of right conduct should be forthcoming to guide us in our perplexities, and that we are not even encouraged to think out for ourselves some clear scheme apportioning the claims which may fairly be considered in disposing of a family income.

The first and most difficult part of the problem which confronts us, as individuals responsible for household management, is the adjustment between the amount it is wise to spend and the amount it is right to save for future emergencies, when expenditure may be greater and income show no sign of rising in proportion to meet

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it. Perhaps it is well to recognize that, in the matter of providing for the future, the element of chance will always be the determining factor. We can have no security either that we and our children shall live to enjoy our savings or indeed that our savings will still be in existence when the time comes for us to draw upon them. Good health and a gay spirit, frugal habits and an adaptable nature, pleasant memories and loyal friends are a far better and more secure investment than a big balance at the bankers, and of the two, more worth working for. The situation is further complicated for some folk by the possibility or probability of windfalls and legacies; again an affair of chance, but one which cannot be entirely disregarded so long as our worldly possessions are not destroyed with us on our funeral pyre—a custom which would indeed save much heart-burning and miscalculation. The only way to face the problem of saving and spending with a cheerful countenance and undaunted spirit is to know from personal experience how much happiness is attainable with slender resources, and to feel oneself able to provide, by individual exertion, the minimum sum necessary to live in content. Personally, I have considerable sympathy with those people who, even with many responsibilities in front of them, disapprove of much saving, and feel that too great security in money matters checks enterprise and ties the spirit down to its hoarded gold. Certain it is that the spend-thrift usually gets and gives far more pleasure in life than the miser, and is a much more cheery companion in adversity than the man who, having lost his fortune, believes himself to have lost his all.

People regard money in many different ways. Now one thing seems to me clear, and that is that money always represents work—our own or other people's—and that the will and capacity to enter upon beneficial employment

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ought to be associated with the possession of property or its modern equivalent money. When wealth did consist chiefly of visible property, either in land or flocks and herds, we find that responsibilities of all sorts towards the community were in fact attached to its possession. But when much of the wealth of the country appeared in the intangible form of balances in the bank ledgers and in the printed word of scrip and stock, the sense of responsibility for its right use to a great extent vanished—taking with it much of the tradition of stewardship which still lingered round real estate. I don't think the majority of men mean to do wrong and to take advantage of their fellow-creatures, but they have no imaginations, and if they do not actually see the sequence of events, forget that, in the ultimate issues, bread is only to be earned by the sweat of the brow.

So it comes about that people treat their wealth in many different ways. To my mind, the least estimable is to allow it to accumulate unused. Next to that, I place the habit of mind that looks to money solely for providing personal indulgences or deems it purely an agency for promoting social elevation and advantage. The one right point of view is to consider money, earned or unearned, as a trust fund to be administered for the advantage of the community in general, and the family in particular. But many persons have no clear understanding even of their own motives in connection with money, and never discover which of the good things of this world can be bought for gold and which remain for ever unpurchasable. They earn and spend, have and keep, give and take, with a want of direction, an inconsistency and, ultimately, an embittering sense of disappointment which are really demoralizing to all who are brought into contact with them. Yet there is no department of life where a little straight thinking and a few steady standards would

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be more useful than in questions relating to money matters.

And the first point I would urge is that much of the mischief comes from the tangle of mystery which is encouraged to grow up over our private financial affairs. Accepting the fact that chance and luck are going to have much to say in the matter, and that with the best will in the world it is quite impossible and probably most undesirable that we should see perfect security in financial affairs stretching out its golden prospect before us and our children's children, there is no reason to be ashamed of having to practise economies and to accustom ourselves to careful spending and a little provident putting by. Then more openness in money matters, especially between ourselves and our children, both as to probable sources of income and reasonable standards of expenditure, is greatly to be desired, and in a normal family circle, ought to be the accepted course of action. No one can believe that it is desirable to have unacknowledged sources of income or that it is consistent with self-respect to spend money in ways which do not admit of friendly discussion. To take money from sources, or to earn in ways which we are not prepared to acknowledge, is a sure sign of some twist of moral character, often accompanied by an underhand form of pretentiousness, which wishes to impose a false notion of consequence and social standing. The honourable man is not anxious to pretend to a larger command of money than is actually at his disposal, and if he accepts money from sources outside his own control he is always the first person to make sure there is no misunderstanding and to give credit where credit is due. If we can neither earn our own living and have not in our own hands the means of subsistence, let us at least be honest enough to say so and to admit that we have failed and are dependent on the exertions or the bounty of others. The whole

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system of pensions given or taken in secret fosters all that is pretentious, deceptive and ungrateful.

In households where the income is not much beyond the sum required for the weekly or annual expenditure, there should be some sort of forecast of expenses. As a rough estimate, it is possible to calculate the probable cost of housekeeping in the following manner. The net cost of the food, including wine or spirits, consumed by the normal well-to-do household represents about one quarter of the total expense; the cost of service, coals, lighting, cleaning materials, washing, etc., will absorb another quarter; rent, rates, clothing, medical attendance, education in its early stages, amusements, holidays, books and pocket-money will absorb the other half. The amount spent on food can thus be used conveniently to give the standard of expenditure in other departments. It is obvious that more frequent and more elaborate meals will increase the amount of service required, and bring up the cost of coals, cleaning, and washing. All this reacts on such points as the size and number of rooms which will be deemed necessary, the style of furniture and dress, the standard and frequency of entertaining, the desire for change and recreation, travel and sport. For example, let us consider the case of two parents, four children, and three servants spending an average of eight shillings a head a week on food. Taking round figures this gives a weekly family outlay of seventy-two shillings, amounting to £187 a year. The entire annual expenditure of this household, unless there is some reason for a special outlay in one or more directions, ought to amount to about £725 in the year. If twelve shillings a week per head be allowed for food, an amount which allows for great freedom of choice and considerable luxury at the table, the number of servants, indoors and outdoors, required to cope with

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a family of six people may be taken as seven. Food will then cost about eight pounds a week, or four hundred pounds a year, pointing to an annual expenditure of £1600. Families consuming food at a cost of one pound per head a week will probably require at least ten other persons to minister to them, making a household of sixteen persons. The annual outlay on food will amount to £800, and the total expenses will probably exceed £3000. These figures enable us to calculate the probable cost of any establishment based on the character of the food consumed within it, and give a very useful means of estimating expenses, checking increases, or planning a less expensive mode of housekeeping. It will be noticed, however, that the amount spent is the item involved, not the total income, so that any provision for saving or life insurance, if considered necessary, must be dealt with separately with reference to the total net receipts and the relative proportions of earned income and income derived from capital.

With some such figures in mind, or others deduced from experience, it is possible to make a rough annual estimate of expenses, and to check the spending of the separate departments of the household, both at the end of the year and during its progress. The balance sheet need not necessarily take shape on paper, but there can be intelligent consideration between the parents as to how the money which is available can best be spent. I believe it would be a great advantage in every family if such friendly interchange of ideas and results were extended into a definite custom and an opportunity given for an annual discussion of the financial affairs of the establishment, in which the children who remained in the household as they approached years of maturity should be encouraged to join. The arbitrary way in which we see money spent and distributed, saved and hoarded, without regard to

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the desires and conveniences of other people, who are acknowledged by their continued presence in the home to have a just claim thereon, is sufficient of itself to break up any community of intelligent fellow-creatures. Such conduct is thoroughly bad in its effects on the character of all concerned, for it leads to tyranny and subservience or revolt and ingratitude, and engenders ill-feeling on every side.

Beware of anyone who offers money as a condition of dictating rules of conduct. Do not sell the right to exercise your own judgment and to follow your own conscience; and, as an obvious corollary to these propositions, do not—especially with your own children—assume that because the financial resources of the family are legally at your disposal, therefore you have the sole right of determining the expenditure and ultimate disposal thereof. Money treated irresponsibly as a personal possession generally makes the owner look both ridiculous and offensive. Money deliberately used to sway the conduct of other people, contrary to their reasoned judgment, shows that the owner has been tempted of Satan and succumbed to the lust of power in one of its most insidious forms.

Therefore I would have a perfectly open balance sheet for family purposes, showing all sources of income, as well as the obligations and liabilities. I would invite a criticism of the directions of household expenditure and suggestions for the use of any additional sum which became available. Such a course of action encourages the sense of mutual responsibility and does away with the suspicions either of over-spending or over-hoarding which have clouded the childhood and youth of many people. Moreover, it is the only practical way to teach the right use of money, and to give the growing mind an insight into the intricate problems involved in the possession and distribution of wealth. There are few things more lamentable and

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mischievous than the utter ignorance of some of our young people on matters connected with the getting and spending of money. They have neither judgment nor knowledge. They are deficient in a sense of responsibility and in capacity for administering funds entrusted to them. And for this state of affairs it is quite obvious that the parents are nearly always the people to blame.

From early years, all children should have a definite, even if quite small, amount of pocket-money at their disposal, and should be encouraged to spend thoughtfully or to save some portion in view of future and more ambitious requirements. The ordinary requisites for the occupation of their leisure hours, such as pencils, balls, chalks, wool, canvas, cottons, india-rubber, paper, cards, paints, may well be purchased by each individual for his own use. In this way, children receive constant lessons in the relative value and quality of the materials with which they are gradually becoming familiar. At twelve to fourteen years of age, as we have already said, a girl should begin to take thought for gloves and stockings, shoes and boots. But beyond a necessary allowance for clothing, I feel sure that each member of a family should have a share in the sum of money set apart for benevolences and luxuries, and though the spending of it may fairly be a subject for criticism, the ultimate control should rest with each individual. To use money aright is as important as to use leisure well, and neither art can be learned without practice. Some of us may still remember the intense longing that possessed us in the days of childhood and youth to acquire a book or article deemed unnecessary, even undesirable for us, by our elders and betters. Thackeray's works—as subversive of juvenile morality—are said once to have been banned from the choice of prize volumes by the over-careful University which reared him; and at a later date

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Swinburne's poems are alleged to have been similarly black-listed. I am conscious of a craving for the works of Lord Byron which remained perforce unsatisfied, except in selections, until I had outgrown the age and period they would have best illumined. Surely it is not vanity which, in the light of later experience, confirms us in the belief that it was the judgment of our elders and not ours which was at fault. Indeed wherever anyone, old or young, is willing to make sacrifices and risk displeasure in order to satisfy an urgent and steady desire, it is unskilful and unkind merely to take up an attitude of blind opposition.

But besides creating the opportunity for independent action in personal aspirations, it is extremely desirable to encourage all forms of co-operation in the spending of money, in order to appreciate how much more value and pleasure are to be gained from the united efforts of several people than from the exclusive direction of one or two. Life must either develop itself by taking others into partnership on equal terms, and by dwelling upon the duty of self-sacrifice in order to ensure the welfare of the community, or it will resolve into a bare and brutal struggle for mere physical existence. But co-operation in money matters, as in other things, is only possible between persons who have each something to contribute, and where our children are concerned we parents must begin, if and when we can, by providing each individual independently with some share of the means of contribution.

As children advance in years I would have them taken into confidence over all matters affecting what we may call occasional and extraordinary expenditure. The need of a delicate member of the family for additional comfort or for a change of climate should be balanced openly against the desire to give increased opportunities for the education or settlement in life of another member. Too

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frequently both those who profit and those who forego fail to realize clearly the price that has to be paid as part of the transaction, and so the sense of responsibility for the right use of opportunities provided is never awakened. Infinite pains are taken to give our young people chances only to see them wasted through ignorance, indifference and thoughtlessness. A new bicycle may fairly be counted against the repapering and carpetting of a bedroom. A day's hunting can be paid for a day's work at the desk or in the sewing-room. A trip abroad should be the equivalent of a seaside holiday which has been cheerfully foregone. An evening at the theatre can reward a week's service in the sickroom. The judgment of the children themselves as to the relative advantages of riding or dancing lessons is not lightly to be set aside. In all these matters I desire to urge that the endless adjustments of claims and interests, hopes and desires, should not continue to lie in the hands of the parents only, but that the pleasure and profit of making sacrifices, forming judgments, conferring benefits should be shared alike by every member of the family.

Every parent should steadily face the fact that the day will come when all the children, even the youngest of them, will have reached years of discretion and independence and that, whether the period of upbringing has been properly used or no, the whole object for which parental authority was ordained will come to an end. Advice must then take the place of direction, suggestion, of control. Neglect of this assurance has necessitated many painful surgical operations in the sphere of morals and affections. We may fix the age as we choose, according to our own experience, to the characters of our children, or in deference to a natural reluctance of the older generation to retire from any position of authority and influence. It may be at eighteen, at twenty-one, or at thirty, but pro-

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crastination cannot put off the day for ever. A man or woman who is not fitted to assume the ordinary responsibilities of life with the advent of maturity represents a grave challenge to our system of upbringing. Parents who have not taught a child reasonable self-control and self-direction, a knowledge of right doing and thinking, and of the right spending of time and money before he attains the age of twenty-one are not likely to do so even after the lapse of a century. If the education of the family circle has failed, there is no hope but in the more severe and searching discipline to be found in the outer world. Let us keep this truth constantly before us, for in no department of family life is it more needed than in affairs relating to money.

At some age, therefore, which we will leave unspecified, the child will be a child no longer and his position in the family requires a large readjustment. With daughters, in especial, some clear understanding must be reached. If they are to go out into the world, earn a living and start an independent career, the matter is settled definitely in one well-recognized manner. Even where there are private means, there is a great deal to be said for allowing everybody to prove themselves possessed of sufficient ability and perseverance to provide for a while their own subsistence. Such an undertaking, besides encouraging industry and humility, also affords a means of gauging the right standing of the individual relative to other folk, and would do away with many false claims in later life to special consideration and lavish maintenance. But if daughters remain at home, sharing in the general tasks and responsibilities of a busy household—duties which usually increase with time—or, while living at home, pursue useful unpaid occupations, it becomes a matter of justice and expediency to recognize their position and to take account of their services to the household and

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society. Delegation of responsibility in general affairs should carry with it a transference of ownership in property also. Irresponsibility and wanton disregard of obligations in the one direction is the only reasonable excuse for withholding confidence in the other. Some definite capital sum of money or fixed charge on the income should pass into the possession of any grown-up daughter in whom confidence in the other affairs of life is habitually placed, and should become theirs in such a way that no later caprice or mental infirmity of the parents can withdraw it. Failing that, let the girl set out to earn her own living and prove her worth in her own way. On the other hand, the acceptance of such a share in the family income, with a recognized place in the family circle, should carry with it the realization and accomplishment of the ordinary duties, social and otherwise, within the household. If then, in these conditions, our children remain in the home, they do so of their own free will, as independent and honourable members of the little community, performing valuable services, including that most difficult task of adjusting themselves perpetually to the convenience of other people. But they are at least in the position essential to all upright and well-developed consciences, of going and staying, serving in the home or outside it, at their own discretion and in accordance with the dictates of their affections and moral sense. There is no attitude more discreditable on the part of parents than the endeavour to keep grown-up children, especially daughters, at home by the expedient of denying them the opportunity and means of developing a life and independent position of their own. And this freedom of action—a commonplace where sons are concerned—is quite as essential to the dignity and well-being of daughters.

In homes where money is spent freely and the standard

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of living is high, parents are sometimes heard to excuse their parsimony towards their children by remarking complacently either that everything and more than a reasonable being can want is already provided or else that, since the parents themselves made their way in the world by their own early exertions, the children, if they desire independence, must do likewise. But it is no kindness to bring up children with their every want forestalled and to expect them to submit cheerfully to the humiliation of perpetual bondage to other people's notions of luxury and respectability; nor again, having made exertion and forethought of all kinds unnecessary for our children and inconvenient to the household arrangements during the years of childhood and adolescence, is it reasonable to hope that a capacity for hard work and personal initiative will develop intelligently in an atmosphere of luxury and ease. We all need experience and training in the use and abuse of money. If our children be not required to earn a living directly by their own exertions, they must have many compensating lessons in directing and controlling the expenditure for which they are personally responsible in the food they consume, the clothes they wear, and the occupations whereby they hope to justify their existence in the body corporate of society. The mere earning of a living brings interests and experiences of all sorts. It is a much harder task to get that sympathetic insight and knowledge of human nature, which are the best part of life's training, when the responsibility for our maintenance and support is carefully kept off our shoulders.

A somewhat similar case as regards the value of experience and the exercise of judgment may be studied in connection with the making and breaking of collections of all sorts, a most educational form of subsidiary occupation. The dispersion of collections of books, china, jewellery or pictures is often a subject of lamentation; sometimes,

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so it seems to me, with reason, but more often with little or no justification. When objects have come together naturally round a family centre of activity and represent the tastes and habits of one generation after another, their dispersal may involve a destruction of human and historic interest and strike a blow at the continuity of family life.

But, on the other hand, people with large sums of ready money at their disposal or with insufficient social or domestic responsibilities—members of families, for instance, who have grown inordinately rich in a short interval of time—tend to invest considerable sums of money in expensive articles of personal and household adornment. The cost of the article rather than its intrinsic beauty is often the determining factor in its acquisition. A generation arises, with either a smaller sum to spend or more worthy objects to attract their attention, and all this expensive paraphernalia of jewels, furniture, pictures and plate become, if not a source of humiliation, at least a nuisance of a very marked character. Even to give them houseroom within a simpler domestic circle may produce considerable discomfort.

So the hoard of plate or casket of jewels may go to the hammer unwept if the capital sum locked up in them can be better employed for the advantage of the owners and their children. If the objects were intelligently chosen, it may be right that the collection should pass into some gallery or museum, where every one who is interested in that department of human activity can profit by the skill and insight shown in their selection. The real value of making a collection or indeed of owning beautiful things of any sort, is the appreciation that comes from intimate acquaintance and close study; when this is absent nearly all motive for ownership falls to the ground; and under any circumstances it is ridiculous for a family with living

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interests and growing responsibilities to keep more than a small proportion of capital locked up in the shape of possessions for which they have neither use nor liking.

I should like to put before every one who is provided, from whatever source, with an income independent of their own exertions the following proposition. In order to justify the possession of this money, it is necessary to expend as much time, thought and energy in working for the advantage of other people as would be required for you to earn an equivalent sum in any recognized profession. By adopting this mode of thought we can accustom ourselves to think of money in terms of labour, our own or someone else's, and regard the one as a just exchange for the other. Unpaid labour is a most valuable asset in the community and one of the glories of English public life. Few of us wish to bring it to an end. But unearned incomes which are taken as a matter of course, and are not paid for on receipt, are a serious blot on our theories of conduct and social economy. There are a certain number of capitalists and annuitants in this world who, having always lived on money earned by other persons, believe themselves to be in some special manner "independent" people, superior in status to the wage-earner. But it is interesting to note that their pretensions have been exposed even in contemporary speech. An "independent gentleman" or a "lady of independent means" usually indicates a recognized idler, a known parasite living upon the efforts of other people. These expressions do not refer merely to the possession of a private income as opposed to money which is actually earned, but to the spirit in which the money is held and spent. No one would ever think of applying the term "independent gentleman" to the hard-worked county councillor and committee man, the industrious county landowner,

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magistrate and public servant who, although he may have inherited means wherewithal to support himself and his family, has no prospect of ever calling his time, his wits, or even his house, his own.

It would be of great advantage in family life if the same openness which is desirable in money matters were to extend more often to the making of wills. It befits us all to remember that the one person a will cannot ultimately concern is the person who makes it, since he will be safely out of the way before it comes into action. A great deal of petty tyranny, of spite, of moral cowardice, of unfair treatment, of simulated interest and affection would be rendered of no avail if a will had to lie open for inspection during at least six months before it could be registered to take effect. We should hear much less afterwards about undue influence and senile favouritism if such charges could be challenged and investigated beforehand.

Many old people become over-anxious for the morrow, and as the tendency to mistrust their own powers and the desire to lay by for the possible rainy day grows upon them, they begin to look askance at the younger generation who would risk much and adventure life and estate in the untrodden ways. The safe man who saves and allows gold visibly to collect round him becomes their ideal of prudence and success. Naturally averse to prospects of change for themselves, they lose sympathy and understanding with the outlook of a life lived away from the conditions and aspirations in which they have passed their own. It is an unwise parent who, having reached three-score years—or, much more, three-score years and ten—presumes to pass judgment on the merits of children as they make their way in the world and, when others approve and encourage, attempts to differentiate between their

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deserts. Then, too, there is the jealousy sometimes felt by the older generation for the achievement even of their own offspring, resulting in a form of dull resentment, which sometimes finds expression in the ultimate testamentary dispositions.

I think the necessity for perfect openness about wills would predispose people more readily in their old age to hand over some of their accumulations to the generation below them, who are carrying the heavier burdens and coming across the greater opportunities and more pressing needs. Too often nowadays, with the increased longevity of modern life, the possession of money is divorced from the power of undertaking and executing, and from the judgment of mature manhood. Unfortunately, one of the strongest motives for retaining money is often the hope that by so doing the older generation may retain on the younger lives the attributes of authority and compulsion, which ought long ago to have been cast aside as the appurtenances of an outworn stage of existence, but have become instead dangerous snares for continued personal aggrandisement. The possession of more money than we can use with profit to others and dignity to ourselves is a sign neither of virtue nor discretion, and some justification or apology is required for the accumulation of sums beyond the limits of expenditure appropriate to our age, opportunities, intelligence and upbringing. But when superfluous funds are used consciously to deflect the actions of other people, to promote the continued importance of the possessor and the subservience of his associates, wealth becomes one of the blackest curses that falls on an individual or a family circle.

The value that men and women attach to money and material possessions is a very sure index to their character and outlook upon life. A number of people are deficient in effective personality, and the poor things really are

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dependent on their possessions for their happiness, their self-respect and any little importance they can put together. Material possessions control their lives absolutely for good or evil, and they will do most curious things to keep or to increase their store. Let us be very sorry for them. Without money they sink into insignificance. They do no useful work; they serve no honest purpose. As time goes on and they let chance after chance slip past them, they find themselves increasingly left on one side and sit there in a kind of blind, sullen, inarticulate indignation; while people less thrifty, less well endowed, less deserving than themselves are moving onwards through paths of adventure and experience, gathering up and scattering around them the good things of this life. Matthew Arnold speaks of an "almost bloodthirsty clinging to life" as a characteristic of the English middle classes, and of some of them, we might add "and to wealth also." It is because people have learned to use neither the one or the other that they hoard them so pitifully in the desperate hope that some day, before the grave closes over them, they may at last extract an equivalent exchange for their mouldering treasure.

There are many households in which money has been responsible for endless ill-feeling, and others again where money matters have never disturbed the harmony of relationships. Only when wealth and possessions of all sorts are used as an open trust, whether in the giving and taking, keeping, spending and bequeathing, do we get the maximum of benefit and the minimum of drawback from their accumulation.

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CHAPTER XIII

PROFESSIONS FOR DAUGHTERS

"Have I not in my thought trained little feet
To venture, and taught little lips to move
Until they shaped the wonder of a word?
I am long practised. O those children, mine!
Mine, doubly mine: and yet I cannot touch them,
I cannot see them, hear them—Does great God
Expect I shall clasp air and kiss the wind
For ever? And the budding cometh on,
The burgeoning, the cruel flowering:
At night the quickening splash of rain, at dawn
That muffled call of babes how like to birds;
And I amid these sights and sounds must starve—
I, with so much to give, perish of thrift!
Omitted by His casual dew!"

STEPHEN PHILLIPS.

Of late years many controversies, which are by no means settled, have taken place round the subject of professions for women. If we were to alter the phraseology somewhat and to say that every woman should have—if not a profession—at least a purpose in life, we should all be in agreement. Yet in practice, there is often fixed a great gulf between the purpose and the profession. A profession indicates that the votaries are adequately trained and equipped for their office and intend to pursue their career in order to gain a livelihood, devoting themselves thereto in sufficient perpetuity to justify the length and cost of training. A purpose may be taken to signify a line of conduct followed in obedience to some moral or spiritual —as opposed to a purely economic—compulsion. The

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line to be pursued may vary with opportunity and occasion. The compelling force alone is constant, and the question of payment, though a possible and even a probable contingency, is not of itself the mainspring of the action.

I feel myself that the problems involved in the subject of professions for women place us in a series of dilemmas from which there is no escape. From the biological, and I believe also from the psychological, standpoint there is only one reasonable purpose that should animate a woman, which is the desire to become the mother of children, born of healthy and honourable parentage. Within present social conditions, which are of course very far from ideal, it is certain that many women can never attain the consumation of this quest. Therefore, rather than waste their energies, depress their outlook, and cramp still further their opportunities, it seems reasonable to encourage them to enter into professions, wherein they can honourably and profitably distinguish themselves and serve their generation. But these professions, once provided and suitably paid, become objects or secondary purposes in themselves, masking the importance of the abiding purpose left behind, just as the foothills conceal from the wayfarer who is entangled amongst them the eternal snow-capped peaks above and beyond. Next, these professions grow to have vested interests and attractive if somewhat specious dignities of their own. They begin to have an important bearing and react strongly in our social economy. After a short while, offices that were but lately of the nature of an experiment and innovation appear to be essential to the welfare and comfort of the community. We feel it necessary to have these positions filled by the ablest and best trained women at our disposal, and take steps to attract them thereunto. Not infrequently these women are just of the type that, for biological reasons, represents the

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greatest loss to the future composition of the nation when its representatives are withdrawn from the purposes of maternity and child-bearing. There is no obvious reason and certainly one cannot attempt to show by mere logic why a woman who has taken up a profession should be less likely to marry than her untrained sister, but the fact remains that at present her chances are not so good. She may be more particular in her choice, her standards of home life and companionship may be higher or again her independence may lessen her attraction in that she does not appear to men to be in need of protection and sustenance. But—what is probably more important—it is clear that during the most impressionable years of her life, her thoughts are given up to other matters and her body and spirit are responding to other calls. Whatever be the cause, in far the larger number of cases, the professional woman is not a marrying woman, and if she does at length marry she is too frequently not a child-bearing woman. The profession has wrecked the purpose. The claims of the race are sacrificed to the exploitation of the individual in the interests of the existing generation.

Yet, having admitted that many women cannot and will not marry, is it kind, reasonable or even economic to wish to debar them from finding other assured openings for their talents? In these days of stress and strain, can we afford to lose their services or indeed to avail ourselves of them until they are trained and able to work at a high standard of efficiency? Does the efficacy of their labours counterbalance the loss we suffer in that less able and conscientious women than themselves are left to continue the vital function of marriage and child-bearing? Who is to answer such questions as these with the necessary authority? Who is to weigh heredity against environment or to assert for instance that the woman who by her medical skill has saved a hundred lives, would have been

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better occupied in giving birth to, rearing and helping to educate three or four children of her own?

I think the harm done by the opening of professions to women, which in some directions I believe to be very real, would be partly counterbalanced if it were possible for the women themselves and the world around them to bear constantly in mind and to acknowledge openly that professions for women are only a secondary occupation, a less good object followed because a better one seems unattainable. But then such an attitude would be certain to react most disastrously on the spirit in which the profession was entered upon and pursued. It would amount to starting on life's work with a tacit admission of failure to dog our footsteps. To work well in any direction, especially for young people, it is almost necessary to believe in the supreme importance of one's labours, to serve with no divided allegiance of heart and soul.

Herein lies the especial danger of the professions undertaken by women of the upper and middle classes. Confidential and highly-important duties are laid upon them which they are admirably qualified to discharge. Education, medicine, organization, inspection of factories and homes—work where the welfare and happiness of thousands of our fellow-beings are at stake—lies open to them, and does seem, perhaps is, much more important than the maintenance of one single small home and household. The woman who stands behind the counter selling ribbons and laces, the girl at the telephone exchange, the mill-hand tending her four machines, are not tempted in the same way to compare favourably in importance and interest the results of their daily toil with the life of a wife and mother; nor do the more mechanical labours absorb their attention and express their intellectual powers to the same extent as the work undertaken by their more highly-trained and specialized professional sisters. For the student of

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biology it seems as though work for women becomes more mischievous to the best interests of the race with every step upwards in the social, economic or intellectual scale.

I yield to no one in my conviction that every woman and every man should recognize that they have a purpose in life, and, as far as possible, combine their purpose with their profession. The trouble is that, to my mind, the cases of men and women are not parallel. A man can combine the highest purpose of his life with a profession. I am not sure that a woman can, or more truly, I am quite sure that she seldom does, unless wifehood and maternity are at once her profession and her purpose.

Believing strongly, as I do, in the advantages of a home life and upbringing for daughters, it is all the more important to consider how far within the family circle the position of a daughter on the verge of maturity can be made consistent with the recognition of a sufficient and worthy purpose, for, after all, it is better to have a profession than to continue willingly in an objectless existence. Parents of the upper classes, in the last generation or two, frequently refused to face this question and acted on the assumption that daughters were bound to stay at home indefinitely in a state of perpetual tutelage or even vassalage, unless and until marriage should release them for a life with more objective and independence. Failing marriage, it happened that only too frequently no rights were recognized to exist in the lives of these unfortunate individuals other than those dictated by the daily and hourly needs of relatives, especially male relatives, whose purposes and professions were accepted as the controlling factors of the situation. The position of these women, always difficult and open to abuse, became more unsatisfactory when the chances of marriage diminished and the dissolution of the larger feudal family groups, with their corporate life and responsibilities, left many middle-aged

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women, who had devoted their lives to the welfare of their next-of-kin, without either home, interests, objects of affection or even adequate means of subsistence. Abuses of this kind and the systematic if undesigned exploitation of the devotion of many thousands of self-sacrificing women created a state of affairs which has been partly remedied by the opening of professions to women, where they may find means of support and make for themselves independent and honourable careers.

All parents would therefore do well to ask themselves whether there is room in the family life for the daughters to develop their talents naturally and freely, and whether the duties that will fall upon them are sufficient to provide reasonable opportunities for service as well as for the exercise of initiative and independent action. Elder daughters can help to train and teach their younger brothers and sisters, and the younger children as they grow up in their turn can find scope in the homes and among the families of the elder group. But such arrangements will only work well when the family life is lived on a high level of mutual trust, forbearance and affection; and even these openings will not last for ever. It is necessary to realize that work which gives useful training and sufficient occupation to a girl of eighteen or twenty will not suffice to occupy the energies of a capable woman of twenty-five or thirty. To many mothers, it is easier to let the daughters find fresh occupations and interests away from the home than to face the necessity of giving over to them increasingly some share of cherished activities and of recognizing the claims to independence of other personalities within the established order of the household.

Again, many homes can without much difficulty find place and purpose for one daughter. The eldest daughter, first upon the scene, has less difficulty in settling herself

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into a natural and fairly well-recognized position. Like the eldest son on a landed estate, she has a definite status, and often usefully gathers the reins of household management into her own hands. But unless she marries in due season, she becomes in her turn a formidable obstacle to the aspirations of her younger sisters, and it is soon evident that either she, or they, must move on. The vocation of eldest daughter at home is a very real one; that of second or third has often but a shadowy and chequered existence.

All this is not written to show that, in many circumstances, daughters, even several daughters, cannot remain contentedly and usefully at home. But we require to remember that there are conditions in which it is difficult for them to do so, and that many adjustments and sacrifices may have to be made both by parents and children in what we cannot but call the non-natural conditions of grown-up sons and daughters remaining indefinitely under the parental roof. This once recognized, it is certain that many family circles can in themselves afford a most excellent training in the various departments of domestic economy, child nurture and education, and housekeeping; while others can also provide opportunities for learning poultry farming, dairy work, bee-keeping and all branches of gardening and fruit-growing. Women who set to work systematically to master in theory and practice all the various arts and crafts required to carry on a large domestic establishment have little need of further technical training, and in after years merely require scope in which to make good use of their accomplishments.

Parents not infrequently desire to claim the services of their daughters in order to carry on certain social functions and a conventional round of entertainments and amusements which, without regard to any useful purpose served thereby, have become customary in the household.

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Personally, I regard the form of social life which is based upon perpetual lunch, tea and dinner parties, emphasized by incessant afternoon and evening card-playing—whether at home or abroad—with intense dislike and grave suspicion, and feel that it does not even serve to conceal the absence of occupation and the vacancy of mind which it seems to have been created to disguise. The lives of women in some prosperous and well-to-do homes are occasionally examples of the most profound demoralization and lack of purpose, and their extravagances and social irresponsibility rightly excite feelings of contempt and indignation. A few attendances at charity bazaars and an occasional excited half-hour on a public platform or in a committee room serve only to bring into deeper relief the poverty and degradation of such a state of existence. My sympathies go out to anyone who finds it difficult to be satisfied with or even amused by the company of people who are themselves perpetually seeking amusement. The coming together of people who have common interests and affections to maintain, who are engaged in the various branches of public service and who meet for the sake of forwarding their work by better mutual understanding and co-operation is a very different matter. We do not need the adventitious aids of the public caterer to provide acceptable fare to set before gatherings of neighbours and fellow-workers. It is useful to remember that the best form of hospitality is to offer to our guests something out of the stores of our own experience and personality, which we hope may be worth their acceptance, and that the rest and refreshment with which we associate the entertainment of guests are really only secondary considerations, to be set especially before those who come among us as wayfarers. Therefore I sympathize deeply with all people, and especially young people, who, desiring other and better things to do, chafe at the inanity and irksome-

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ness arising out of the social routine of an ill-balanced, ill-bred establishment, where entertaining has become a function of the florist, the pastry cook, and the hired musician.

I fear that it is necessary to bear in mind that the adoption of a definite profession by women of the upper and middle classes does involve a high probability of the renunciation of wifehood and maternity. It seems that only about a quarter of the women who take university degrees can look forward to becoming wives, and that the proportion of mothers to be ultimately reckoned among them is, owing to the late marriages and to other reasons, considerably less. I have never seen any statistics showing the number of marriages and births among the women who have received a medical training, but it is certainly not high. Remembering what such a renunciation means both to the individual and the race, it behoves us to consider carefully whether in practice it will be possible to reconcile the extensive adoption of professions by women with the ultimate purpose of a woman's life. We cannot yet tell how the new movement will work itself out, but it is at least possible that in the end we shall find it wiser and more honest to adopt some such attitude in this matter as that which seems to have been evolved by the Roman Catholic Church. There it appears to be recognized—possibly as the result of long experience, combined with a very accurate comprehension of certain forms of psychology—that the adoption of a "profession" by women does in fact mean the renunciation of physical wifehood and motherhood. In the religious orders of the Roman Catholic community, the status of perpetual virginity has been developed, sanctified, protected and directly associated with the crowning mercy of maternity. Members of the various sisterhoods receive not only moral and

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economic support, but also by following a well-considered scheme of religious exercises are encouraged to obtain help in the physical and emotional crises which are apt to result from a strained and non-natural mode of life. To put it baldly, they have certainly less opportunity and probably less inclination openly to make fools of themselves than their uncloistered sisters. By thus relying on the moral sanctions of a great organization and by accepting sincerely both its protection and its discipline, the women of the religious orders have largely succeeded in impressing upon the outside world a profound respect for their vocation and for the purpose which lay behind their great renunciation. No one can say of the nun that she would get married if she could or that her acknowledged profession and her unavowed purpose are running counter to each other, each wrecking the outlook of the other. The nun may be mistaken; but, in these respects, she is not a fraud. Indeed she believes, that by her act of renunciation, she is pursuing the greater good and more inspiring purpose.

The point of view I am trying to express seems to have been present, perhaps unconsciously, in the mind of such a woman as Florence Nightingale. In reading her biography, one becomes conscious that she regarded sick nursing not so much as a profession to be followed for the sake of gain, but as a high purpose and great opportunity, worthy of the whole sacrifice of a woman's life. She herself certainly acted upon this view of her calling. To her the marriage of her nurses was evidently a subject of regret, a falling away from the ideal, which might tend to diminish the respect in which other nurses and the nursing profession were held. She felt it to involve far more than a mere waste of good and highly-trained material, which it would be difficult and expensive to replace. In these directions she showed great sensitiveness to the trend of public opinion, which always looks askance upon people

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who are ostentatiously following one object with another purpose concealed in their bosoms. Florence Nightingale realized the nature of the slur that would at once be cast upon the nursing profession if it could be said with any justice that women entered upon it in order to take advantage of the opportunities it affords for intimacies between nurses and their male patients or between nurses and doctors. This, of course, is no one-sided prejudice against women in especial. The correct relations between the physician and his women patients are no less a matter of public concern and, in European countries, have been established as the result of experience and are enforced by rigid social sanctions. Florence Nightingale must have been fully aware of the necessity of laying down the reciprocal conventions between women nurses and their male patients. She well knew what determination of purpose and deliberate self-control would be necessary on the part of her nurses, if their profession were to attain in the public estimation the status she coveted for it. I believe she felt instinctively the advantage of a great and final renunciation in order to sanctify for women any profession other than that of marriage and motherhood. And it is clear that the religious aspect of such a renunciation, and the need for religious sanctions and support, were never absent from her mind.

Professions for women in the modern sense are an innovation, and as such must be allowed to establish their own conventions and evolve the necessary safeguards. We need not be impatient nor over-anxious at a few failures and hesitations. But we do require to look at our problem from many sides and we must not overlook the fact that a line of development, which is a novelty to our generation, need not necessarily produce an entirely fresh situation in the history of the human race. There may be precedents to guide us which we should do well to bear in mind.

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I am old fashioned enough to believe that the best occupations for unmarried women are those connected with the care and upbringing of children, if possible as the result of direct service in the home. Here I am much influenced by knowing how difficult it is for the mother of a family to do, of herself, even a small part of all that is necessary for the welfare of her flock. To superintend intelligently and to direct efficiently matters pertaining to the health, diet, clothing, exercise and education of a number of children is a hard task, and if to the purely administrative functions are to be added the carrying out of some of the practical details of the work, such as nursing, cooking, sewing and teaching, the task may easily suffice to wear down the strongest frame and keenest spirit. Every mother requires help in many directions, and every home can provide beneficial employment for other women than the mother.

But the task of helping in a home, as opposed to the routine of professional work of the teacher or business woman, is not always either easy or attractive, for it lacks many of the advantages of personal independence which attach to posts where duties can be circumscribed, hours regulated, and the daily round expressed on a syllabus or time-table. A life in the home, alike for parents and helpers, does indeed require a renunciation of the right to live unto oneself at any time of the day or night. Since the advantage of an upbringing in a home lies in the variety and elasticity of the plans that can be made therein, we must realize that these attributes can only be attained by the sacrifice of those machine-made plans which are so delightful to contemplate in the abstract. Women who attach themselves to duties in the home have to be prepared, like the mother, to alter their plans constantly to suit changing circumstances. They are more tied, yet have not the certainty and satisfaction of being required, and,

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even in their times of leisure, they are always liable to sudden calls and unexpected hours of stress and strain. Hence, unless arrangements and changes of plan are made with due courtesy and as much warning as is possible, the helpers in a home may easily feel discouraged and humiliated by demands which appear capricious and even tyrannical. A want of the spirit of co-operation between fellow-labourers must needs make any service unattractive and depressing, and the service in a home, which is essentially a labour of love, is particularly affected by lack of mutual forbearance and consideration.

We may notice two opposite currents in contemporary life affected by or affecting these problems of home service. In the case of the children under the State control, the national consciousness has been aroused to the evils of institutional life in hindering growth and development. Children do not flourish under cut and dried routine and rigid officialism. We are endeavouring to remove all young people from our workhouses and to establish them in colonies with some approach to home life, or to board them out in normal families under direct parental protection. But on the other hand, in the upper and middle classes, we find it becomes increasingly common to send daughters, as well as sons, away to day and boarding schools, where the life, both for teachers and taught, can be regulated on that purely mechanical basis that seems so simple and so attractive. The parents, especially the mother, find themselves relieved from the necessity of constant planning and careful supervision. The teachers and others responsible for general superintendence have the advantage of regular hours and well-defined responsibilities and duties. Thus the care of children, their feeding, their training, even their clothing, falls into the hands of a purely routine organization, and ultimately

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we may see shaping itself before us a state of affairs in which the children of the educated classes, like those of their unfortunate workhouse brethren a few years ago, may exist largely as raw material for those people who have taken service in the great higher-grade educational machine. No doubt we shall obtain in many directions a higher standard of efficiency, and receive back a more uniform product; but life is not to be summed up in terms either of uniformity or efficiency, and there will always be plenty of room for the development of the home as the best training-ground for our future generations of wives and mothers.

I think schools in general and boarding schools in particular must be regarded as institutions for the training and development of the "herd" or "crowd" instinct in the human race, where strength and security are obtained by thinking and acting alike. To the average schoolboy the moral aspect of an action or thought is of less consequence than the fact that, for good or evil, it is shared and endorsed by his comrades. Schools are obviously of the "tribal" stage of development. The unpardonable sin is treachery, even when betrayal leads to the cleansing of Augæan stables which have become a scandal and a nuisance. Perhaps it is a fitting thing that every man and boy should pass in turn through a period when the claims of the generation are openly paramount over those of the individual or the race, which are represented and developed in the home, and there upheld by the women. And hence comes the antagonism between the Home and the School, which do indeed represent different points of view not easily reconciled. Wise people will try to strike a balance; and in view of the differences between the nature and destiny of boys and girls, I believe it may be right to send boys to school for the best part of their young lives and to bring up girls chiefly within the home. Per-

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haps posterity will solve the problem more satisfactorily than we have done.

It would not be in accordance with the intentions of this book to enter upon details of the many professions which are now open to women, nor to discuss their advantages and disadvantages. In the State of the future, women will find increasing opportunities for service of all sorts. Nevertheless, it is greatly to be hoped that the new openings will not mean the closing up of the old channels, nor the renunciation of the ministry within the home. I have tried to point out some of the problems and perplexities which underlie the question of professions for women. Service of some sort must be laid before every individual as the ideal of life; if not in one direction, then in another. Anything is better than the objectless, purposeless existence of some of our young women of yesterday and to-day. If the form of service entered upon requires also the discipline of a great sacrifice, we can know how to honour the spirit which deliberately accepts the conditions, even though we may bitterly regret the circumstances that render them necessary. But we must guard against the unwilling sacrifice of our maidens, who, like Iphigenia of old, are lured from the precincts of homes, to fall victims to they know not what strange gods and uncouth desires of the sons of men.

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CHAPTER XIV

CONDUCT

"In men whom we condemn as ill
I find so much of goodness still;
In men whom men pronounce divine
I find so much of sin and blot;
I hesitate to draw a line
Between the two, where God does not."

In view of the new light that the scientific study of heredity is throwing on the human race, our modern civilization is becoming somewhat diffident in laying down definite rules of conduct. We have long recognized the existence of different races, white and black, red and yellow, with their very distinct physical and mental attributes, and their appropriate social, religious and artistic modes of expression. Within each of these divisions of race there exist many subordinate species, with definite and well-marked characteristics; and again, in each of these sections, there are endless varieties of type, handing on their special qualities to some proportion of their descendants—the men and women of ability, scientific, artistic and administrative, the feeble-minded, the epileptics, the neurotic, the paupers, criminals, the tuberculous, the deaf and dumb, and so on through all the minor categories of the human race. No one of these folk is identical with any other. They are capable of very varying amounts of exertion and initiative. They make very different uses of their opportunities and abilities. They exhibit marked variations in self-control and self-realization: all inborn variations which, like the colour of their eyes, the shape of

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their skulls, or the cross section of their hair, cannot be altered by any effort of environment or education, and are apt to find their expression in appropriate conduct.

For the most part, our social structure shows us that groups of people of like characteristics have been drawn together into communities, or castes, or classes, and have, through long generations of social association and interbreeding, collected the various attributes into somewhat distinct types of the human species. We know now that mankind is not uniform, and that no uniformity of outlook, of achievement, or of conduct can be expected from members of the human race. Societies and nations, which in an ideal state consist of collections of these unlike types, each performing the specific functions for which they are best adapted, have ruled in a general way that certain sorts of behaviour are advantageous to the community and other sorts are mischievous. The standard fluctuates with the progress and character of the civilization, and an action may be good or bad according to circumstances, and the century in which it is performed. We are inclined to add nowadays, in deference to our increased knowledge concerning the irrevocableness of each man's hereditary endowment, that the ultimate value of an action must be judged partly with reference to the inborn mental and moral equipment of the doer. But that is casuistry—a very dangerous tool in public affairs. For general purposes, each society is compelled to insist on certain acceptable rules of conduct and to award praise or blame and, ultimately, life or death, in accordance with the extent to which its members—perhaps for reasons entirely outside their own control—conform to or depart from the established standard. Anti-social conduct, as we said before, is the true definition of all crime.

Nevertheless, there is nowadays no accepted code of laws of conduct devised by a modern society for its own

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support and edification. For the most part we still take codes laid down in bygone centuries to suit different races living in quite other circumstances. We enforce some parts of these codes during certain stages of existence, especially childhood; we ignore other sections, partially or entirely; and in the end we may come to believe that rules and regulations are essential for the young, the weak, the selfish, the feckless, the anti-social, but that a general law of the spirit, applied afresh to the best of our ability in each case, gives the most satisfactory result with anyone who has earned the right to think and act for himself. Rules of conduct are like rules of grammar, we must first require conformity and obedience to establish custom, and then we are at liberty to concentrate our attention on and experiment with the exceptions.

In this twofold aspect lies the reason why we so seldom hear a satisfactory discussion of the theories of conduct and have generally to build up some scheme for ourselves, inferring underlying principles chiefly from the lapses we term bad behaviour or criminal action, and in other circumstances, copying as best we may from examples that have favourably attracted our attention. As we grow older, we become increasingly aware of a generally accepted standard among the people we hold in esteem and with whom we desire to associate—people who have probably much the same mental inheritance as ourselves. Even if the reasons of their behaviour are still obscure, we are inclined to conform to their opinion and to follow their example. This is, in fact, the true social behaviour which we term good conduct, in that it conduces to the happiness and self-respect of the group of families involved. The further problem of reconciling the habits and interests of the different groups becomes an affair of politics and sociology—domestic or international. Nothing is more difficult and perplexing than to foresee how even a small

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change of surroundings will affect standards of conduct, and many a good man has floundered hopelessly into failure in his endeavour to transplant himself and his rules of conduct into another social environment. After considerable experience of life, we may perhaps generalize tentatively some rules of conduct which represent our contribution to the subject and can be applied with success in the majority of cases within our limited field of experience; but most of us will be overburdened with many prejudices in favour of the modes of behaviour which pass current in that section of society in which we ourselves are placed. It is unwise therefore to be too severe on those who have accepted and worked out another set of standards. The underlying principles are often the same. The differences in detail depend on social conditions and hereditary qualities.

The real difficulty in giving instruction to young people in matters of conduct, beyond what arises out of the incidents of daily life, comes from the fact that, where children are concerned, it cannot be an abstract subject but must be taught from concrete examples, supplied through the study and observation of known personalities, whose actions, merits and failings can be openly discussed and canvassed. Now it is undesirable in the highest degree to introduce the critical and carping spirit into a household. Constant gossip about relatives and neighbours, their sayings and doings, is not to be encouraged. It is impossible to be fair and open on such points before a party of children, or to suit criticism to their comprehension. Therefore, for general purposes, until we reach a later and confidential stage, the conduct of people about us is not available as subject matter for instruction in behaviour. There still remain the sources of evidence provided in history and by well-known public personages of the day; but of their conduct in the small affairs of daily life, with

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which we have first to concern ourselves, we have usually little information. This again reduces our choice and we are left with the personages of our story-books and novels as examples for the young. We have, in fact, largely to fall back on illustrations drawn from the comedy of manners as pourtrayed in literature. We can discuss the peculiarities of Aunt Norris, Mrs Bennett, and Miss Bates without any qualms of conscience, and draw many a shaft of worldly wisdom from the quivers of Major Pendennis and Archdeacon Grantly.

And here we come back to an additional reason for a course of action which was urged in an earlier chapter, namely:—to secure for ourselves and our children such an acquaintance with the masterpieces of literature that discussion and criticism of actions and motives of conduct therein displayed is possible. We must get on to common ground and be willing to hear the evidence and verdict of men and women who are greater masters than ourselves in the knowledge of life and the art of behaviour. We want our young people to know why the Marquess of Steyne is usually considered one of the failures of life and Colonel Newcome a success; how it is that Don Quixote might have had fair prospects of beatification and why the Three Musketeers were not really food fit for the hangman, nor Mr Pickwick and his friends for the Inebriate Asylum. And the best of drawing our examples from general literature and history is that we cannot afford to be provincial and take the limited and prejudiced views which arise from contact with our own small circle, since we have to explain a legitimate bent of mind which would prefer to serve Mary Queen of Scots rather than Queen Anne, and to die with Sir Walter Raleigh in the Tower rather than live with Benjamin Hoadly in Farnham Castle.

In our endeavours to establish rules of conduct, as in

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every other department of life, we shall probably be wise to follow in the footsteps of the race and draw up a kind of ritual, governing the performance of the smaller duties of life. This means beginning with a series of strict regulations relating to such minor points as punctuality, cleanliness, courtesy, forbearance and respect to the convenience of others, so as to ensure the formation of good habits before the time comes to dwell upon the underlying principles. Habits and customs are indeed codified morals, reduced to a conventional outward expression for the benefit of everybody concerned. Like the liturgies of the churches they represent forms, evolved as the result of experience, for obtaining as the case may be, either the maximum religious sensation or the highest development of social welfare. Many people, who live perfectly useful decorous lives, accept these conventions whole-heartedly and never trouble to look any further for the why and wherefore. It is always instructive in any gathering of people, and especially of children, to pick out those who are not yet tuned to the idea of mutual helpfulness and forbearance. We see people who are intent upon getting the best of everything for themselves—the best places, the best partners, the best food—and, on the other hand, we take note of those whose instinct is to help the younger and less obtrusive ones to a fair share of the pleasures of the occasion, endeavouring thus to equalize the social advantages throughout the company. We call these modes of conduct respectively bad and good manners, and there is nothing that throws a keener searchlight upon the conditions and principles of home training than the instinctive social or anti-social behaviour of people on various occasions of coming together.

As time goes on and childhood merges into years of adolescence, a new era in the development of conduct sets in. The sense of ripening personality begins to struggle

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for expression, and the desire to make a mark as an individual, rather than as one of a group, often creates first amusement and then friction. Parents who have been inclined to treat the "children" as a collective identity will have to mend their ways, and make terms of friendship independently with each fledgling as it flutters towards the edge of the nest. A period of unbalanced thought and action has to be lived through while the mind is groping for a new position of stability. One of the forms in which this newly-arrived and perfectly natural instinct is apt to manifest itself is that of a protest, either in words or behaviour, against some of the home conventions and traditions. This is an attitude which is best met by wise relaxation at home and increased freedom abroad, so long as the easier discipline does not affect injuriously the younger members of the household, who are still *in statu pupillari*. It is because of the difficulties of drawing the fine lines between what is and what is not desirable at the various stages of development that society has devised a general system of epochs—the nursery period, the schoolroom period, "coming out," etc.—each with regulations and conventions suitable to the average specimen of humanity during certain well-defined years of its growth. Exceptional characters can, of course, be dealt with in exceptional ways, but most parents probably save themselves considerable trouble and thought and much argument and unpleasantness by falling into line with the customary ordinances. Even then, it is difficult for parents who have become used to the steady routine of a household to remember and allow for the different conditions under which that routine was established, and to meet the real need for change, arising at one of the critical periods of transition from epoch to epoch, with the necessary sacrifice of little habits and customs, and the elasticity of mind which tries to adapt itself to the new circumstances.

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The unbalanced period of adolescence is also the stage of the silent and partially unconscious building up of individual standards; and, during the process, the home also will be passed in review. Instinctive likes and dislikes become more acute, and though they are apt to be inconvenient, they are part of the new dispensation and will sink again into the background when they have done their work. The desire for individualization will also lead young people to make friends more freely outside the home circle, in order to find response to new feelings and ideas which cannot express themselves easily within the familiar bounds. At this point the advantage of a wide circle of relatives and friends is quickly felt, since their different interests and qualities awaken and satisfy the instincts of the expanding mind. There is also a tendency for a while to break off from some of the old familiar intimacies. The growing sense of manhood and womanhood demands a new relationship, and it is difficult to start on a fresh footing until a breach has been made, showing that the things of the childish period are left behind and have been forgotten on both sides.

Unfortunately there are also many evil influences, within and without, waiting to exploit the natural desire of immature youth to enlarge experience. Many fierce battles and cunning onslaughts have to be waged against influences which seek to capture them by an appeal to the lower, more material, more sensual side of their nature. The part of an elder friend or parent is not completed unless we stand by and endeavour to secure that some unfortunate passing phase is not seized upon by evil companions and compelled to become a permanent condition, mutilating and arresting the chances of a further prosperous development. No people require so little mercy as those who make their living or get their pleasure by planning and compassing in any direction the temptation and downfall of youth.

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The manifestations of this period of instability have their origin in the rapid changes of body and mind which are then in progress. So many new instincts and sensations are awakening that it is impossible to foresee from day to day in what direction any fresh development may take place. This stage of development is essentially the time for movement and mental commotion, for forming friendships, for paying visits, for seeing all sides of life and hearing and testing all varieties of views and opinions. Life itself is a great adventure, and at the close of the period of adolescence, having provisionally explored ourselves and our immediate surroundings, we must be prepared to leave our moorings, to pass from the protected conditions of home life to the independence and responsibility of a self-governing state. The part of the parent is to see that the ship does not set sail without a proper supply of navigating instruments and charts, and a knowledge of their uses. If we have been able to give a value for right principles, if we have seen the growth of habits of self-control, of content, of cheerful accommodation to the welfare of neighbours, we need not have fears as to the ultimate result of the period of storm and stress. Our work as the educators of youth is done when we can see the full and continuous development of the individual, in the consciousness of strength and power, combined with the ready and eager subordination to larger interests and to the principles which have their sanction in moral and religious convictions. In life as in art, it is possible to attain the fullest expression of human effort within the rigid limits of self-control and self-surrender.

One of the points of conduct on which it is most difficult to offer guidance is that dealing with the behaviour of men and women, in their relationships to each other. Fortunately nowhere are the conventions embodying the

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collective wisdom of the race more definite and assured, though of underlying principle there is hardly a word to be found. In many directions we find ourselves compelled to accept and enforce two different standards of right behaviour, and to fit them into each other with as little friction as may be. We are brought face to face with certain profound biological differences, which have their counterpart both in our social usages and conventions and in the realm of intangible psychological processes. From the point of view of the sustenance of the race, it is probably most important that these opposite tendencies should be developed and emphasized, though just at present a small section of Western European society, in its desire for material well-being and peace at any price, is inclined to attempt first to minimize and obliterate the distinctions and then to deny their existence. For sex, which means division, means likewise strife.

The biological aspect of matters affecting the conduct of the two sexes has hardly yet been consciously considered in modern society. Experiments are difficult to arrange, and those made for us unconsciously by our neighbours will often bear many interpretations. Very few people have set themselves to think out afresh how two such distinct organisms as man and woman, developed to fulfil such different functions, can best be brought effectively into that intimacy and stability of relationship necessary to the continuance of human life and society. Here, if anywhere, we have first to develop the individual and his natural instincts, and then to watch him subordinate himself gladly to the greater interests of the race he represents. We have to sanctify, not to repress, the processes of falling in love and of courtship, for they are accessories, or indeed principals, not only in the growth and full expression of our individual personality, but also in the great drama whereby the life of the race is perpetually renewed and made eternally young.

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The keynote to the problem is probably restraint—the control and gathering in of energy in the present to accomplish a greater purpose in the future. This, of course, assumes the existence of something to restrain. Every great force, unless it be to create havoc or dissipate itself in futility, must act under conscious direction. But we require first of all freely to recognize and welcome the appearance and growth of attraction and desire, and to realize that their non-appearance, or want of effective expression are as lamentable and unnatural as their misdirection or abuse. I believe it is worse than useless to entrust the making of standards to the regulation of conduct in such matters to people who have no personal experience of the nature of the mutual responsibilities of men and women in family life. The husband and wife or parents with a family form the only true and complete social and biological unit, in which all the functions and prospects of the race are involved. Unmarried folk and childless men and women are often full of zeal—perhaps in virtue of their very limitations, abnormally so—to regulate marriage, maternity, the care and feeding of infants and all manner of affairs pertaining to the relation of the two sexes. Unless they can satisfy themselves by reiterating the conventional views, embodying the race experience up to date, society *en masse* would be wise to listen to them with deaf ears. They are often freaks of some sort, more likely to destroy and dissipate than to create and laboriously build up, and are not fit people to undertake a reformation and a rebuilding. Again, the advice and influence of a reformed sinner is often more effective and valuable than those of the most blameless celibate, who is often somewhat deficient in the reverence and sanity of outlook which comes from personal knowledge and experience. Wisdom, to be effective in these matters, must be intuitive and experimental; it cannot

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be academic and external. So that here, more than in any other sphere, the parents are the proper persons to guide, explain and control.

Failing the parents, or accepting the excuse of their incapacity, it now seems to be agreed among students of educational problems that the right mode of approach to a knowledge of the natural facts of sex is from the biological side and the analogies afforded by plants and animals. The yearly routine of stock farming and an acquaintance, practical and theoretical, with the aims and results of the breeding of pedigree stock gives a most excellent introduction to the wonders of reproduction and to the workings of heredity. In a similar way, questions of conduct, both for the individual and the group, which arise at a later period, could also be treated from a more scientific standpoint than is now usual. It is possible to use with great advantage a knowledge of the social arrangements of other nations and ages, so as to show by what means and for what reasons we have reached our present outlook, how, when and where modifications may arise, and what results may be expected to follow in their train. Here again, without any undue prominence to such questions, a knowledge of good literature and especially of the Bible, can be most useful. Instruction on the marriage customs of the Hebrew patriarchs and their present-day successors in Arabia and the East called forth the comment from a child:—that the whole matter was perfectly intelligible since it was obvious that the domestic cock was also a Mahommedan and had similar arrangements, which worked admirably. This is an excellent example of a happy combination of personal observation combined with information derived from external—in this case, literary—sources. The problems of exogamy and totemism, of polygamy and divorce, are not, under these titles, fit subjects for discussion in ordinary home life, but the

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principles which underlie them have sometimes to be considered. Most people will save themselves much trouble if they accept the wisdom and experience of their forefathers, handed down in law, custom, and convention. Some people rebel constantly against their racial environment and would try to place their personal desires and individual conveniences before the welfare and continued existence of the community, expressed in tradition and in the conventions worked out by the corporate intelligence. But Nature regards the whims and plaints of the individual with supreme indifference, and will destroy utterly any society which, pleading the comfort of people or classes, sets itself to oppose her larger aims.

In human societies, in their simpler forms, as in the case of many of the higher mammals, the male is specially adapted by heredity and training to exert force, and to excel by reason of swiftness of foot, sureness of aim, and strength of arm. These are all sex characters and seem to have been called into existence by the desire to collect round him, by capture or by reason of superior physical attractions and power of safeguarding, as large a number of the female sex as possible. His instincts are satisfied and the purposes of his most striking attributes are accomplished when he stands, unchallenged, with his wives assembled under his protection. Exogamy and marriage by capture represent the triumph of the functions of the untamed male, by which means he secures for himself the maximum chances of perpetuating his particular variety of the species to which he belongs.

The physical endowment of the female has a different objective. Paternity, it has been said, as befits one of the accidents of life, is an affair of inference. Maternity, indelible and cataclysmic, is a stern matter of fact. Merely to bring offspring into the world by no means fulfils the

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whole of a woman's function; indeed, without the accomplishment of the subsequent offices of nurturing and tending, it becomes harmful and productive of physical discomfort. The female of the higher organisms is not formed to give birth to a myriad descendants, out of which, by some lucky chance, one or two may conceivably struggle to maturity. Even in the early stages, the element of chance is eliminated as far as may be. If she can, given favourable circumstances, the mother will rear every one of her children. Only by so doing can she fulfil completely her physical and psychical mission, employing all her resources throughout her lifetime. But to do this successfully, she and her children require protection and maintenance throughout long periods of preoccupation, helplessness and immaturity. To accomplish her work, it is of the utmost importance that every child should be born into some definite clan or sept, and, if possible, have a father who accepts responsibility for their welfare and her support. This determination to provide for the security of mother and child is probably at the base of all systems of totemism, which certainly serve its purpose, and express the female instinct of attaching every child at birth to one specified family or group, who will give it countenance and protection. It is possible that civilization has advanced by emphasizing the responsibility, discarding the group for the family, and the family for the individual parents, thus securing for each child a greater prospect of survival through more concentrated affection and attention; in all of which we may recognize the specific outlook of the female. The male, left to himself, would create life more freely and, in a more reckless spirit, allow circumstances to control the matter of destroying or keeping alive. The female, possibly imbued with the instinct to minimize the demands made on her physical strength, would create more sparingly and preserve more completely.

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It seems clear to us that the best chances of survival for any individual child, who may happen to be born, are to be found when husband and wife unite for life in accepting the care and maintenance of their own recognized offspring. This condition also satisfies our highest ideals of comradeship and human devotion—an intellectual and moral accomplishment, be it noted, which has little to say to the biological outlook. It may well be that, from the general outlook upon life, it would be better to create more lavishly and select more rigorously, in which case our present system stands at fault. But whatever be its moral value, it probably affords the most complete realization of the aims and objects of the female organism; and, under pressure from this potent and ubiquitous feminine influence, man in Western European civilization at the present day has become, in theory at any rate, a somewhat reluctant monogamist.

The materialization of an ideal is a slow process. Its complete realization is an impossibility, and many of our fellow-men must be broken on the wheel of fortune which endeavours to round off human imperfections. The system of monogamy has obvious drawbacks and inconveniences, especially to the male, some of whose instincts it traverses, and it presses unfairly on those women who are perforce left outside its provisions. Many people cannot conform to the high standard set before them, and others find no acceptable place within its dispensation. It is therefore always liable to break down at certain specific points, and requires clumsy patching to conceal its weak places. Still, in our present social arrangements, the supremacy of the female instinct is unchallenged. If, however, we accustom ourselves to look at questions affecting the relations of the two sexes through the medium of the dual objective and the sub-conscious conflict between them, light may be thrown in many dark places.

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Let us take an instance. Many moralists are perplexed at the different standards adopted by ordinary, kind-hearted, right-thinking people towards the problem of illegitimate births as it affects men and women, and anxiously endeavour to expound the principle of a common obligation and equal moral reprobation towards both parents. But from the biological outlook—which is of course not necessarily identical with the moral and religious outlook, although it saves time and labour to effect a coincidence—the male who mates outside his clan and perpetuates his species somewhat recklessly, has done nothing amiss. He is merely fulfilling in a primitive way his specific functions. The female who brings a child into the world without looking forward to the conditions of her own maintenance and its acceptance within a family circle has neglected to comply with one of the primary instincts of her sex; the instinct by virtue of which, if our theory be correct, the whole of modern society is built up. Moreover, laxity on the part of a married woman means that a man or family may be saddled with the upkeep of a child who has no claim on them. No mere man, be it remembered, can smuggle his offspring unbeknownst into his wife's bosom. Progress in moral affairs of this order has been attained by women giving birth to children only under such conditions that, by ceremonies and legal guarantees, by social pressure and threats of ostracism, the protection of some male, presumably the father, and the countenance of a family circle, preferably the immediate relatives on both sides, are firmly assured to the new-comer. The woman who neglects the ceremonies and dispenses with the safeguards established by her predecessors, depriving her offspring of their rightful position and paternal protector, must be prepared for the consequences of the opposing system of exogamy, which is known to be unfavourable to the prospects of the

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mother and child. No wonder the complaint comes that her own sex, whose rulings and safeguards she has violated, is the first to cast her off, while members of the opposite sex, whose standpoint she has adopted, express themselves less keenly on the subject and appear inclined to connive at the possession of a woman, without having to accept responsibility for the child. Morally speaking, the conduct of all parties may be indefensible. Biologically speaking, it is useless to complain. Neither will normal society interfere. Its conventions are based on the results of experience and cannot easily be adjusted to purely theoretical moral standards.

One of the most difficult types of human nature with which we have to deal in family life is that of the natural rebel, which may perhaps represent the perpetuation of a phase of conduct which is apt to occur even in the course of a perfectly normal development. And of rebels there seem to be two distinct kinds, each fitted to its own environment:—the rebel—a god in chains—who desires to loosen his bonds in order that he may expand and create, and the rebel—the devil unbound—possessed by the lust of self-assertiveness and self-advertisement, who merely desires freedom in order to destroy and devastate. These two instincts are fundamentally different, and have indeed nothing in common, except certain outward manifestations of conduct which sometimes cause them to become confused. But since there are aspects in which their expression becomes indistinguishable, we require to look carefully into their motives and achievements.

Now the individual who struggles that he may accomplish his purpose has none of the passion for senseless destruction which marks his evil-natured associate. He is diligent and appreciative, and has great power of application in the occupation of his choice. He knows that good

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work can only be built up on foundations that others have laid, and he respects and reveres the labour of men who have gone before him, even when he criticizes their efforts and declines to follow in their tradition. He desires a greater freedom in order that he may soar one flight higher and extend in some undreamed-of direction the conquests of his race. The crux of the issue lies in his desire and power to create, for creation is one of the divine attributes which has been bestowed on humanity. He will gladly submit to discipline and privation, disappointment and ridicule, in order to gain access to the realms of extended power. We may not understand him and we may not, in our generation, approve his ways or his results; but the spirit which animates him is the spirit of adventure and progress, of self-sacrifice and self-realization, and, in its maturer stages, can be tamed to the uses of our most ordinary commonplace existence. He forces us to revise our social conceptions; he discovers and challenges anachronisms which are strangling the national or social development.

On the other hand, the rebel who desires to destroy because he cannot share and appreciate is a true child of darkness, hating the achievement he has endeavoured to frustrate, and damning the fertility of creation in which he has taken no share. His first instinct is to spoil, he delights to bring barrenness and discontent into the work of others, not that he may endeavour to do better but that they may do worse, and join with him to swell the ranks of the outcasts and highwaymen. He resents discipline, storms at privations, finds no chastening lessons in disappointment and is infuriated by ridicule. He undertakes many things, accomplishes none, changes his occupations and associates with the phases of the moon, and has never any settled outlook or habitation.

This perversion of the normal state is difficult to treat, since a right spirit and a clean soul are not lightly to be

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acquired in this world. Conversion is indeed the only complete remedy and, failing that, there is often little to do but to fence ourselves round from the depredations and exactions of these unhappy people, confine them in a psychological compound or wire cage, and meet attack with counter-attack. Yet, in so far as the condition depends on the misuse or disuse of a vital force, the remedy is to find an appropriate outlet for the festering energy. We are apt to forget that people who cannot create abstract ideas and works of art may, nevertheless, be inspired to produce an excellent dinner, and that, whereas only a very few can realize their dream of a cathedral or a symphony, there are many who may feel the joy of bringing into existence an orderly row of cabbages or a tolerably well-trimmed hat. Let us honour the gifts of creation wherever we find them, and they will open out fresh possibilities and new spheres of action. We must not set our young people tasks which are beyond their power. One of the most unfortunate mistakes of modern life has been to remove outside the household life—on the score of a gain of efficiency, or of the humiliation of drudgery, or the ill-concealed impatience with routine duties—many of the chances of fertile invention, useful occupation, and happy realization which are within the reach of the simpler and less intellectual types of ability, thus leaving no scope for quiet domestic talents. Women, in especial, have been evolved through long centuries to grapple with the duties of household and family life. Intellectual and nervous overstrain are well known to be highly injurious to their whole physical adjustment, reacting most unfavourably on their desire to undertake and their capacity for performing the vital functions of the race. Various circumstances have conspired to slight and belittle in the general estimation the class of service which women can best perform with the most favourable results to the community at large and

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to their own moral and physical health. ' The rehabilitation of domestic duties throughout the country and a revision of our estimate of their value would probably do more to promote the welfare of women than any other change of outlook or custom. Discontent and ill-health are constantly caused by the failure to employ in useful channels even the small modicum of ability which has been bestowed on the individual. It is no kindness to arrange life so that mental and moral diseases following upon peevish exertion and unfilled leisure are the only results of the generosity, industry and foresight of some other member of the family, who has shouldered the burden of maintenance. The happiness that is worth having and the contentment that comes from a sense of power well used and duty well done can never be realized by those people who are satisfied to lead a parasitical existence. Among women especially, one cannot help noting that the instinct to spoil and destroy is most rife among those who have the fewest domestic duties, the least call for exertion, and make the smallest contribution to the maintenance and welfare of their family and of national life.

It is probably not desirable, even if it were possible, that the life of a home should run for ever on wheels fitted with ball-bearings or whatever may be their equivalent in human relationships. Existence may become much too pleasant to be wholesome. The luxury of a comfortable home, run by the expert organizer, and maintained by highly-skilled labour, does not predispose young people to stir abroad and establish new colonies wherein to try their own experiments. We ought to have a good deal of sympathy with the children who wish to escape the super-comforts of their surroundings in order to become dependent on their own exertions for the satisfying of life's daily needs. We may have to be prepared by

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judicious curtailment of liberties and a little irksome restraint and even some mismanagement at home to provide the stimulus necessary to incline some members of the new generation to quit their too comfortable moorings. The families of grown-up children who continue to live together in later life often lack the initiative and individuality which would produce conditions of mind leading to the natural exodus into new homes. They have not even the courage and vitality to marry; and they die off, one by one, leaving no representatives in the next generation. Their crime is often not even that of the unlit lamp and the ungirt loin, for they have never sought for a way out of the morass of commonplace comforts and conventional decencies. It is easy to confuse an acquiescence in things as we find them, along the road of daily minimum exertion and change, with the promptings of duty and affection, tying us irrevocably to old places and familiar occupations. The households of elderly brothers and sisters, or of aged parents and middle-aged children, are sometimes melancholy spectacles to contemplate. We may well question whether the constant repression and curtailment of opportunity necessary to maintain these establishments have borne any fruit to justify the continuance of intimate relationships, parental and fraternal, beyond the natural limits of time and place usually assigned to them.

The hesitation we sometimes see in people when a new course of action is required from them comes from the habit of estimating what they may hope to gain from a change, rather than of setting out what they believe they can contribute. The unused talent, wrapped away in its napkin, is the really dangerous form of possession, atrophying and warping body and mind. As Stevenson says, we are damned not so much for doing wrong as for not doing right. And gain and loss, give and take, do not only refer to

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money matters. Companionship, experience, friends, are all involved, and all require constant renewal and extension. We want to develop the readiness to give our companionship where it can be helpful, our experience where it is needed, our friendship where it is valued, our social and economic services where others are carrying a heavier burden. The tendency to consider every opening and opportunity in life from the point of view of what we can get out of it leads to a miserable and disappointing result. It is rampant in the type of persons known in the slang of the day as "climbers": those who are always seeking to better themselves, especially in social status, and as they painfully try to mount the ladder rung by rung, affect to scorn the base degrees by which they did ascend. And really, at the top of these particular flimsy structures, there is usually so little to be met with but other people who have undertaken a similar perilous ascent, that one cannot help feeling how much ill-timed effort would have been saved, had they all agreed to stay together at the bottom. The only position in life which is in any way permanent is that which comes without seeking, by reason of our own disinterested efforts, and is the result of our own personalities expressing themselves in work undertaken for work's sake, regardless of the subsidiary consequences. From this point of view, the theory of the ancient philosophers that every body is intrinsically heavy or light and tends in consequence to find its "natural place," though now abandoned by men of science, is absolutely and literally true.

Some people are much disquieted, and with reason, when their children, their friends, and their relatives show an inclination, not to seek the company of their betters, but to associate by preference with their social and intellectual inferiors. We all know people who have the knack of collecting round them an admiring crowd of

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failures and ineffective personalities. Now we must admit frankly that many people—even, possibly, some of our own children—are born into conditions of life for which they are not suited, and that, whether in current phraseology, their surroundings are above or below them, a move of some sort is necessary and desirable. Again, to limit our associates only to the prosperous, or to people of one social class and intellectual outlook, is to destroy most of the interest and advantage of being alive at all. But the danger we would wish our relatives and friends to avoid is that of association by choice with people whose ignorance is hourly flattering to them and who constantly present a picture of what often becomes such "delightful inferiority." Low society of all sorts is a natural resting-place for some people, though it does not consist exclusively or even chiefly of "failures." It may be an occasional relief from conditions which demand a somewhat strained attention, and it then corresponds to a perfectly legitimate desire for relaxation and abandonment, reflecting a second side to many complex natures; but, especially in the hands of the well-meaning, the self-satisfied, and the complacent, society which is below the normal environment, becomes the most subtle, because unconscious, form of flattery that ever weak men and women prescribed for their spiritual discomfiture. It is difficult to distinguish accurately between the three positions; but even the effort to state them and to recognize them may help to close some of the ways down which temptation lies in wait for us.

There are no golden rules of conduct applicable for all persons at all times and places. To some people good behaviour can never be much more than careful adherence to regulations of habits and speech, acquired in youth through orthodox channels of communication.

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Others, who have grown somewhat further in development, may venture to look below the surface and to think out and apply to the best of their ability principles that they have dimly realized after much honest striving. But whether good or ill success follow upon our efforts, we must not complain so long as the foundations appear to be a little broader and better defined. Extension of experience is all that any of us need ask for in this life. Neither must we despise utterly those people whose nature leads them to entrench themselves behind a wall of formalism and convention. It may be that they realize their limitations and are wise in their mistrust of new solutions to old problems. Liberty of conduct, like every other form of liberty, is a condition which must be acquired slowly, through much striving, self-sacrifice and devotion to greater ends, if it be not to prove fatal alike to the individual and to the society in which he has been reared.

We desire for our children the liberty to follow their own sense of right and wrong, the freedom to do well rather than the restraint from ill-doing. We do not wish to see them bound by a multitude of petty regulations and forms that have no longer any meaning or sanction for them. But, in order to bring this about, we must strive first of all to lay deep and broad the foundations of good behaviour by training in self-control and self-knowledge of the individual and in self-sacrifice to, and comprehension of, the interests of the community. Then, ceasing to have the right to command or entreat, we may stand by with watchful eye, sympathetic heart, and hand ever ready to help, while youth prepares to take charge of the helm, and sets off to explore life at times and in ways that must always remain a sealed book to everyone but himself.

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CHAPTER XV

RELIGION

"Lord of life and light, who alone knowest what is in man, impart to us Thy sovereign aid; and since one creation cannot suffice for our well-being, daily renew in us the sacrifice of atonement and replenish us by the indwelling presence of Thy Holy Spirit. Grant, O Lord, we beseech Thee, that we, being set free from the bonds of selfwill and hardness of heart and putting on one side the things of this earth, may lose ourselves at last in the dayspring of Thy love. Receive us into Thy Church Universal to whom Thou dost promise the knowledge of Thy truth and life eternal, that we may know Thee, the only true God, and Jesus Christ, whom Thou hast sent to lighten our darkness."

ORGANIZED religion is the result of the ceaseless attempts of mankind to bind life together, to give it coherence and meaning, to interpret the different stages and experiences, to consolidate the ground won as the result of individual advances, and finally, to link the individual life in this world to the other lives around us, and, with them, to a fuller and more complete life which many of us can but dimly apprehend, even in our rare moments of unusual insight, and which others have to take always on the faith and assurance of better men than themselves, if they would comprehend the forces which move the nations.

The human race has given much time and thought to the discovery or, it may be, the creation, of its divine beings. We have laboured hard through long ages to establish some form of intercourse between the two worlds, the spiritual and the material, which we have come to acknowledge. We have had amongst us, nay, indeed we still have, familiar spirits, family gods, tribal gods, national

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gods; devils also, with dæmons and other cherished manifestations of the powers of darkness. Social evolution seems to keep pace in both spheres. The family merges in the tribe, the tribe in the nation. The Lares and Penates depart and Jupiter becomes omnipotent. Or the empire drops in pieces; forthwith the statue of Cæsar falls and the cults of the local shrines arise afresh under new names and sanctions. The unification of society and the brotherhood of man can only be accomplished under the concept of an elected President. Behold, we have a religion of humanity, and, in some places at any rate, we bow down before the goddess of Reason! It does not follow that any one of these phases is permanent. In each age and generation, one or another may be predominant; but all are present to some extent, and in the course of an adventurous life we find that we ourselves have worshipped in very strange company.

Now it is well for those who are able honestly to accept the organized religion of their immediate ancestors and to avail themselves of the dogmatic and liturgical forms which men of their race have developed to serve as channels of communication between the seen and the unseen, the known and the unknowable. Whether they accept the creeds in a literal or modernist sense, they have no need to perplex themselves over the "to be or not to be" of religious upbringing. Conventional religion need not mean absence of religion, and the stream of grace and inspiration can run freely enough in well-worn tracks. At the same time we know that the form does not necessarily enshrine the spirit, and the most constant attendance at divine worship can be associated with the most complete ignorance and disregard of things spiritual and eternal. We may accept the religious dogmas of our ancestors intellectually; we may comply outwardly with their forms and recite their creeds with frequency and fervour;

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and all the time be not one whit nearer to a personal, intuitive understanding of what the great men of our world—whether saints or sinners—mean by the religious life.

It has been said that man is incurably religious, that he persists in trying to understand, and finds it much easier and more satisfying to believe almost anything rather than nothing at all. Sooner or later, the spirit will stir, and either in word or action, affirmation or negation, we are brought to examine the foundations of our faith. Herein begins the true religious life of the individual, whether he be the Protestant, who would discover the divine afresh for himself through the workings of his own personality, or the Catholic, who often arrives at identical conclusions by interpreting the events of his spiritual life in accordance with the experience and tradition of a great and inspiring religious organization. A few people may reach an indeterminate or negative position. But life is full of unpleasant surprises to those who would do without religion altogether. The "conversion" of a fellow-worker, a chance "vision" seen by a friend, an insistent "thus spake the Lord" heard at a critical moment, will upset their best laid schemes and bring about some unforeseen and disturbing change of mood and intention. Whatever we may come to think ourselves, the reality of religion to other people can be extremely disconcerting to us and, on that account alone, requires to be studied carefully.

The attention of children is usually first attracted by the outward forms and appliances of religion—by churches, ceremonies, or ecclesiastical costume, bells and Sabbath-day observances. Modern research into the evolution of religions goes to show that ritual preceded dogma and that forms of worship and sacrificial places are far older than the articles of the creeds or the ten commandments. At

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the present time, there is a school of psychologists who assure us that the various attitudes and ceremonies of devotion, the colours, sights and scents connected with divine worship, act very powerfully in inducing the devotional state of mind, that to show reverence outwardly with the bodily powers creates and stimulates the feeling of reverence within the spirit, and that inattentive outward behaviour is not only caused by but actually causes the inattentive and unreceptive frame of mind. This, of course, is only saying that body and soul are intimately connected; an obvious fact, accepted by everyone in everyday life, but often thought to savour of superstition and sacerdotalism when applied to the practices of religion.

It is certain that each form of religion has some definite if unconscious psychological aim in view and is endeavouring in its own way to impress upon us an aspect of the spiritual life which has once appeared essential at some stage of human development. It may be that both the symbol and the intention behind it are foreign to our way of looking at the matter, and that we are right in putting them on one side in our own case. It may be that, although the conceptions originally involved have been outgrown, the symbol has been sanctified by long use, and is consecrated afresh from association with another train of ideas and experiences, and can still be used in common by people of very different outlook and upbringing. Again, the conceptions at stake may still be essential, although the form in which they were once enshrined has ceased to convey and has even begun to obscure their meaning. But the general impression received from a comparative survey of religions, or a detailed study of the growth and development of any one religion, is that every manifestation of religious life is wonderfully persistent and deep rooted. In plain English, there is sense and use in them all.

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This is indeed what we should expect. Religion, more than any other department of human activity, enshrines the experiences and ideals of the race, from whence it gets at once both its conservatism and its vivifying influence. As long as the race survives with its appropriate religion, its ideals cannot die and are seldom altered, although their outward expression may vary from generation to generation. It is precisely the new realization of the truth of this saying that is making the world of religion so intensely interesting at the present day. We have been studying the history of religions and the philosophy of religions for a long while past, and have argued endlessly about the origin, priority and value of various doctrines and forms. But recently there has been a fresh point of attack, and we find our scholars and men of science asking themselves what are the recognized experiences and familiar pathways of the religious life in different races, and how the records agree or differ between themselves in testifying to an underlying principle working at all times and places. Liturgies are made, borrowed and remade, dogmas rise and fall and are reinterpreted, ceremonies increase or decay. They are all outward expressions of inward states, developed successively by varying types of societies, nations and civilizations. But the spiritual records of the individual soul, freed from the trappings of its racial environment, vary surprisingly little. We are in fact witnessing a return of interest in that aspect of religion—the personal and intuitive—which never grows old; and, like pantheism, seems to have little limitation of race or time. It has been known under the name of mysticism, and we are probably destined to hear a good deal more about it before our generation has passed away.

It is clear that much knowledge about religions does not

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necessarily give any real contact with religion, nor shall we ever lead a child into the world of religion by intellectual arguments and historical disquisitions. We can only show which, if any, are our holy places, spiritual as well as material, by our conduct therein, and must then leave our children to find out for themselves in what consists the notion and wherein lie the uses of a sanctuary, for they cannot be explained in terms of logic and reason. The true religious instinct is an intuition; either we have it or we have it not. It may develop through devotional exercises, but it arises from interior apprehension. It can be quickened by study and meditation, and by association with characters to whom the religious life is the only true life and the ever-present realities of an unseen world are the only things worth troubling over. Of all the great adventures which the mind of man has ever undertaken, that of investigating the relations between the spirit of man and his surroundings, seen and unseen, has been the greatest and the most perplexing. The quest can be renewed for each one of us; and at any time we ourselves may be called on by circumstance to go out in search of new light and a fresh revelation.

Outside the various ecclesiastical organizations, if we find ourselves unable to use their services for ourselves and our children, we have two sorts of recognized religious instruction wherewith to supplement or supersede their discipline and teaching. There is the book of Nature and there are various records of the religious life of men and nations. The sense of mystery in Nature, and a belief in the possibility of interdependence and communion between man and the natural objects which surround him have been the origin of endless myths and cults. Much early ritual arose from an attempt to understand and assist the operations of Nature or to defeat the machinations of influences that were deemed to be unfavourable to man.

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With the advance of civilization, we have gradually analyzed the different processes and find we can explain most of the effects by causes which we can apprehend and co-ordinate. Yet the underlying agent remains imperceptible to us intellectually, and is not to be reduced to terms of the interaction of matter and energy, even if these could be counted acceptable as ultimate "explanations." From such considerations we owe our conception of a Providence working in Nature, with which the apprehension of our inner conscience has co-ordinated the perception of the same Providence, controlling and directing our spiritual affairs and, to a certain extent, participating with us in our earthly pilgrimage. For our children, each in good time, the questions will arise which first drove our ancestors to formulate a spiritual interpretation of the universe. Life and death, growth and decay, sunshine and storm, good and evil, are best explained to young minds by the naturalistic metaphors developed to suit an early stage of thought and appreciation. We have to speak and to let them think of the God who made earth and heaven, darkness and light. There are perhaps no better books for religious instruction at this period than Mrs Barbauld's "Hymns in Prose for Children," with their beautiful and appropriate illustrations, or Mrs Gatty's "Parables from Nature." We older folk, with our confused and sophisticated minds, may see the need for endless qualifying clauses, and feel doubt about the exact truth of the presentment. But our hesitations usually belong to our own stage of growth. They are related to an attempt to solve on our own account the complex problem of *how* rather than the simpler one of *why*; while the direct and affirmative answer seems to convey to children an impression which they can usefully accept and understand. When, at length, with advancing years, we, too, own the problems to be insoluble by our human faculties, we

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again gladly return to the explanation of an unsearchable First Cause.

The Bible has been the standard book of theology and devotion in England for three hundred years. The Old Testament provides us with a unique record of the religious growth of one gifted people, of the interactions of their religion and politics, the conflict of their religious ideals, and of the outlook of the leaders of that race as they arose one after the other and endeavoured to lay down something which might prove an unalterable view of life. There is a wealth of experience and example within its pages in which every state of development, even at the present time, can find its counterpart and look confidently for future guidance. It gives us an insight into the world of progressive morality, and leads us from stage to stage in its emphasis on personal and communal responsibility for good and evil conduct. Even if every character in it were fictitious and every occurrence purely imaginary, the Bible would still be very human, very true and most educational.

At the present time, the whole attitude of mind towards the Bible is in a state of change. A knowledge of the origins of religion and ritual, the study of the psychology, history and heredity of the Jewish nation, the great extension of archæological and critical research, are revolutionizing the standpoint of our generation. There is probably no department of modern thought where the point of view has been so greatly enlarged and altered, where knowledge is accumulating more rapidly, and where greater progress is in sight.

The tales of the patriarchs, of the bondage in Egypt and the wanderings in the Wilderness require to become familiar, not only on account of the prominent position still assigned to them traditionally in our religious organizations, but also on account of their presence and influence

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in almost every form of art and literature. It is impossible to appreciate the greater part of mediæval and modern painting, sculpture and poetry unless we know something of ancient history and the heroes of the Jewish race, and realize what a large place their adventures, legends and myths filled in the minds of our ancestors. Much of this may be pure story-telling, with a moral thrown in by the men who were impelled to place it on record, but it is an essential part of our intellectual inheritance. When the time arrives in the life of the child for a more critical and detailed study, we also must adopt more scientific and modern methods of attack. It then becomes unintelligent and misleading to teach the Bible as though Genesis were actually the earliest compilation and the laws attributed to Moses in the wilderness could really belong to a period of nomadic wandering. The more remote stages of the religion of the Jews, which give us our first insight into primitive religious organization and thought, are preserved for us in parts of the books of Judges and Samuel; from thence we must work backwards to the later developments incorporated long afterwards in the books which are now placed in front of them. The position of the priests and prophets, as social and religious reformers, as puritans of a narrow outlook, as acute political seers and statesmen, as inspired teachers and leaders, as grasping officials greedy for power and money, can be made of absorbing interest to young people. Traces of communal and social evolution, of the inset of commercialism, of the enclosure of common lands, of the decay of patriarchal and feudal customs, require to be brought into relation with similar changes recorded in modern history or now actually taking place around us. The recent excavations in Palestine and the adjacent countries, of which reports are issued annually and abstracted as regards the important discoveries in many daily and weekly

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papers, throw increasing light on the obscure problems encountered during a careful study of the Old Testament. In all these respects, the knowledge acquired from the text-books of twenty or thirty years ago is quite inadequate. Fortunately, we have now several excellent series of handbooks appearing to take their place and the modern parent, who is so disposed, has at hand the material which can fit him to become the teacher of the rising generation.

The New Testament is a far more contentious volume. where convictions are deeply involved, and the results of criticism and research are far less generally acceptable. It is therefore not possible to discuss here with profit the various methods of bringing its contents before our young people.

Nevertheless, whatever our religious convictions, it is expedient to bear in mind that the Bible and the theological systems founded on it do not enshrine the earliest natural religious experience of men of our own race and era. The shift of standpoint required for us to understand and appreciate certain of its aspects is responsible for some mental and moral confusion. Later developments of our civilization, together with other influences have caused us to pass by and overlook principles which are inculcated in some of its pages; and which though distasteful to us are still operative in the lives of people or nations with whom we have daily association. It is a strange thing, when one comes to think about it, that we of North-Western Europe, conquerors and colonizers of half the continents, should have so completely renounced and forgotten our own autochthonous gods and heroes and should be content to tell our children instead of Bedouin tribes, who three or four thousand years ago wandered over sandy spaces, quarrelled over wells and grazing grounds, and camped beneath palm-trees under the starlit welkin. We ought sometimes to

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be talking about our kinsmen, the eager fair-haired seamen, who peered into the North Sea fogs over the black sides of their swift long-ships and came through unknown perils of wave and wind to lay the foundations of our national glory. Surely it is not fanciful to think that in changing its allegiance so completely our ecclesiastical organization may have dropped out something essential to our spiritual welfare in one direction, and in another bound us to precepts and modes of thought, some of which must always be foreign to our habits of mind.

Nowadays we have given up many of the old aids to holy living with which the collective wisdom of our forefathers had provided us. They knew that religion was not primarily an affair of intellect. "That which thou dost not understand when thou readest, thou shall understand in the day of thy visitation, for there be many secrets of religion which are not perceived till they be felt," says one of them. With their various ordinances and devices to disencumber the soul at times from its bodily trappings, and to give time and opportunity for spiritual growth, they showed a more profound knowledge of human nature than we are apt to give them credit for. I believe there are many of us whose spiritual life would be considerably enriched by the acceptance of some regular days of abstinence, while others again might find their mental horizon enlarged with the possibility of a more scrupulous observance of feasts and high days. There are multitudes of sleek and well-fed people to whom an occasional diet of water and bread would provide a really useful and illuminating adventure, while a far larger number of their fellow-creatures would be better ceremonially treated to a dish of roast meat, washed down with a draught of generous Burgundy. The churches who have withdrawn their attention from matters affecting the discipline

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and maintenance of the bodily functions have undoubtedly relaxed their hold on the spiritual functions also, for the interconnections are subtle, intimate and far-reaching.

Pilgrimages, too, might still make an appeal to the imagination and the emotions. We often learn much from revisiting spots associated with bygone events of our lives or connected with the gracious and keen-witted personalities who left their impress on our earlier moods. It would be far more profitable once more to unite a spiritual quest with physical exertion, and to trudge ten miles in order to spend a couple of hours in meditation in the nearest cathedral, than to take train for the day to Yarmouth or Blackpool. It is difficult now to realize the conditions of life when every domestic journey to the nearest well gave an opportunity for quiet communing and recollection before the figure of the presiding saint, and when the stages of a day's travelling were marked off by half hours of prayer at the wayside crosses and sanctuaries. The reconsecration of household duties and of the incidents of daily life is one of the most urgent needs of the time, and is indeed the only way of lightening the burdens and glorifying the services required from all of us in turn.

We cannot, if we would, banish natural religion from the lives of our children. In the first place, it already exists potentially in every mind, and will develop in due course like every other functional activity of the human frame. We can guide it, we can train it, we can probably mutilate it, and direct it into evil ways, but we cannot destroy it, either in the individual or the race. In the second place, it is an essential part of every complete personality, for it fulfils the two functions of helping to enlarge and interpret contemporary experience, and of keeping in mind the proven truths of life and the nature of their foundation. To the Christian, this twofold aspect is summed up

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in the promise that the Spirit of God, the eternal kindler of religious life and thought, "shall teach all things and bring all things to remembrance."

We cannot detach ourselves from the past. We cannot build except on secure foundations. But, besides its promise for the present and future, Religion is the great remembrancer of the things which have been established, and shall be for evermore. Especially is it important to bear in mind that the religious instinct has always striven to organize and control the social side of man, and to exercise that control, not in the interests of the powerful and outstanding few, but for the benefit of the great and uncomplaining multitude whose ideals and sanctities and conditions of life are the real criterion of the success or failure of any civilization. Now it is the want of organization in our modern life, the lack of the socializing element that is its most disquieting feature. The development of the individual in his own interests is always a profane development, essentially anti-social, irreligious. The first step in any organized religion is to bind men together and to sanctify some part of their lives and energies to the ideals of a common cause. All societies must have a religious basis, even if they be the mere primitive bands of plunderers and pirates, bound together by limited self-interest and self-defence. The actual "binding together" is of its essence a religious act. But, as our religious ideals have advanced and enlarged, so has the conception of our ideal society, till we cannot now be satisfied with anything which of necessity excludes from the ties of brotherhood any human being, whatever his beliefs, limitations or infirmities. Nor can we allow the lives of our fellow-men to be so cramped and lacking in ideals and sanctities, that, save through the amassing of material wealth there seems no means of escape from hopeless penury of mind and everlasting drudgery of body. The

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devil, the eternal type of the destroyer of spiritual life, is portrayed at the present day as the great, coarse, bestial figure of Mammon—a clay-footed Colossus, consuming and destroying. Mephistopheles, of the Middle Ages, stood for intellect—subtle and refined it may be—but used for personal, and therefore profane, ends, insubordinate to the general welfare of society. The eighteenth-century devil was a snob with a faked coat of arms—hence the social revolution. Each age has the devil it deserves, and those men who are able to apprehend and decode him—whether with pen or pencil—give us warning concerning the prevalent trend of anti-social and irreligious thought and conduct. We owe them much thanks. Men who do battle with the devil in any form serve God, whether they will or no, and the devil—like all devils—is particularly sensitive to open ridicule and implied contempt. Wherefore, being at the present day a multi-millionaire, he strives perpetually and with much success to buy and control the public press. But art, sharing the attributes of the Creator, perishes rather than sell herself into bondage to the destroyer of all things spiritual and eternal.

Whatever view we take of religion, nothing is more sure than that we and our children cannot escape contact with religious ideals and manifestations. Therefore I would urge on all parents an early and serious consideration of the issues at stake. And not only a consideration but a reconsideration, and again a reconsideration. Time passes. We desire to grow in wisdom, if not in stature. The world around us matures and groans in travail. Our children hear strange murmurings, and forsake the sober paths wherein we would set them to follow the gleam dancing on the horizon. Do not let us forget our mission in self-complacency and satisfaction with our own arrested spiritual development, or we shall awake some day to find

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our offspring miserably stranded with a religious equipment belonging to an antique and outworn stage of society. There are, of course, on record many cases of conversion, of sudden illumination, of late entry into a full grown religious life. But these are not the usual methods, and we must expect our children to tread the more commonplace path of hope and doubt, light and darkness, failure and advance, a slow growth in understanding following on the earnest desire to know and be guided, and a gradual decay of faculty and comprehension attending either the wilful or negligent failure to make time and opportunity for the reception of spiritual influences and experience. The inability to understand the religious instinct may be the blackest form of soul-blindness brought about by neglect of psychical and spiritual hygiene.

It is necessary, therefore, to have a clear understanding with ourselves whether we desire our children to look upon religion and religious observances as matters largely external to themselves, but nevertheless to be studied for their scientific, historical and artistic interest; whether, having regard to our own convictions and habits, we can conscientiously put the daily life of the family on a definitely religious basis and attach it to some recognized church or society; or whether, taking a middle line, we intend to give our children adequate training in religious knowledge and some association with ritual and forms of worship, by which means they have at least the opportunity of developing any latent religious instinct, and are protected against the various disconcerting forms of spiritual upheaval that are apt to follow on a sudden and late discovery of the world of religion and religious emotion.

The one thing of which we, who have to do with children, may be very sure is that all the difficulties involved in the teaching and practice of religion will be raised by each

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generation somewhere and somehow, whether we are cognizant of them or not. We shall therefore be well advised to train ourselves betimes to comprehend the issues, and to provide ourselves with some policy for their reception and treatment.

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CHAPTER XVI

THE ABDICATION OF THE PARENT

SACRED

TO THE MEMORY OF

ALL GOOD PARENTS

WHO, RECOGNIZING THEMSELVES TO BE THE HUMBLE INSTRUMENTS OF A DIVINE PURPOSE, HAVE ENDEAVOURED ALSO TO ACT AS INTERPRETERS OF THE DIVINE LOVE, JUSTICE, MERCY AND WISDOM; THUS BY THE TENOUR OF THEIR LIVES INCLINING THE HEARTS OF THEIR CHILDREN READILY TO OBEY THE COMMANDMENT WHICH BIDS EACH GENERATION IN TURN TO

"HONOUR THY FATHER AND THY MOTHER."

WE have come to the end of our survey. And what is the result of our deliberations? When we have clothed, fed and educated our children for twenty years or more, and have devoted the best part of our thoughts and energies to the work, we find that they are children no longer; that just in so far as our services have been successful they are no longer required, and in so far as they have failed they will no longer be accepted; that, in fact, there is nothing left to do but to abdicate gracefully and to cry loudly and cheerfully, "The king is dead. Long live the king." The essence of all life is movement. We are here on earth not to *be* something but to *become* something else, and the parent also must move on or be prepared to find himself written down a disturber of traffic. "If I say wan's a crowd, wan's a crowd," said an Irish policeman, with a great deal of good sense to a solitary

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bystander during the days of a Dublin strike, and forced the potential obstructionist to beat a retreat.

So it comes about that a book on the upbringing of daughters might quite as well be written from the point of view of someone interested in the upbringing of parents, especially of mothers, and that, in truth, is precisely my own conviction. Therefore, having come to the last chapter, I want to consider why and how I am to get and keep myself contentedly out of the way, and so win my laurels, knowing well that to conduct a successful retreat is a sure sign of great generalship.

There is no occupation in life for which the attributes and qualifications of office vary more greatly and rapidly than for the ministry of parenthood. In a quarter or a third of the years allotted to human existence, we pass, if all goes well, from a position of complete autocracy, of absolute monarchy, through some form of constitutional government to the post of adviser and critic—confidential and valued or otherwise—in accordance with our deserts and opportunities; the inverse order, mark you, to that on which we generally build up in imagination our own schemes of advancement. We have to divest ourselves deliberately of our attributes of majesty, inaugurate constitutional government, and finally withdraw ourselves, while others, who trembled at our nod, exercise the sceptre we once swayed. No wonder that some of us fail in dignity and forbearance, and, clinging to the use of the ultimatum, have to be dislodged, when we should be presiding over the council of our ministers, or waiting patiently in the next room, ready to sign their decrees. But constitutional monarchs can be very influential. They extend their dominions and consolidate their territories. So the reward is, if we have directed our steps aright, that our kingdom is increased to us, and others, who never acknowledged

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our personal rule, hasten to enrol themselves in the federation of states which gather around us. The wise man or woman collects disciples in much the same way as the immoveable rock collects moss. If we have been truly successful, we shall never find ourselves without tokens of majesty and long establishment.

And then, what an awful warning awaits us in the remembrance of members of the older generations who have declined to abdicate, who refuse to retire and have prefered deliberately to be remembered as a burden and an obstacle rather than pass, of their own choice, into a less prominent position. These are the people who cling like the Old Man of the Sea round the younger generation, querulous, exacting, complaining, demanding a daily toll of time and endurance, jealous of the affections and even of the careers of their successors. If nothing else would prevail on us to shed our authority and moderate our demands, surely few of us have escaped recollections which may well make us prefer obscurity and apparent oblivion to the melancholy privilege of being remembered chiefly on account of our infirmities and exactions.

We of the older generation must not forget that the increased length of life, which improved conditions and modern medical science have secured for us, is by no means an unmixed blessing from the point of view of the race or even of the family. Old and young people are often physically incompatible. For instance, to descend to the commonplace, they want different amounts of fresh air, exercise and food, and enjoy different ranges of temperature. The necessary adjustments for a common establishment are usually settled in favour of the old and, in consequence, often militate unfavourably against the natural requirements of the young. Then again, not only do we remain longer at our posts, efficient and active in mind and body, but afterwards, for an increased span,

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we continue to exist as unproductive citizens, supported in some way by the exertions of others; and absorbing money, time, goods and energies that ought to be devoted to rearing a yet younger race of men. Let us beware lest the price of lengthening years to the individual and a decreased rate of decay be not the shortening of the history of our nation and the diminution of its glories and achievements.

We must therefore take our period of parenthood as much for an occasion of training and discipline for ourselves as for the exercise of authority and the due guidance of the young lives entrusted to our charge. The career will provide us with many well-marked stages along which our evolution must proceed, and to recognize and meet each in due course will keep our wits occupied and our sympathies keen and alert. This little book has already run into fifteen chapters, each of them dealing with many weighty matters affecting our undertaking. If we apply ourselves heart and soul to solving the problems which arise in each section, we shall find that we have a heavy task laid upon us, and that, when we have compassed some success therein, it is quite likely that we may be glad to rest from our labours, when they come to their natural close, and to let our works follow us. The parents who desire to prolong the period of control over their children, and talk glibly of keeping their darlings young seem to be marked with two characteristics. In the first place, they have never borne the full and whole responsibility of child life, but have invariably delegated the more serious, irksome and anxious matters to other people, looking upon their child, or their two or three children, as playthings and pastimes for their lighter moods. In the second place, they have accepted a passing phase of existence as a permanent one, overlooking the fact that

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they also were on trial, and that they themselves have failed, in that they prove unable to adjust themselves to the next stage of their evolution.

For myself, I can imagine welcoming the moment when I can fairly lay down some of the more arduous duties, and claim release from a part of the ever-present cares of a household and family. I believe I covet the friendship and confidence of my children in the future more earnestly than I now desire their attention and obedience. I am fully prepared to believe in every way that the best part of parenthood is yet to be, and that the leisure to enjoy it will be not the least of the blessings in store. Nor do I think that it will be necessary to mourn over departed glories. I have seen enough to know that it is possible deliberately to divest oneself of power, and yet to find that, in consequence, one has obtained a wider field of influence, through the agency of a riper and more disciplined personality.

Herein lies one of the chief differences between the careers of the parent and the schoolmaster in respect to their vocations. The parents and the children grow up together and pass through the various stages of their courses synchronically. There is a fixed interval between them, it is true, but yet they move on together, keeping time with each other. It is all part of one process. But with the schoolmaster, the children under his charge remain eternally young for twenty, thirty, or it may be forty years, and he, in consequence, associating with them, tends to become a person of arrested development. It is not his fault. We have placed him in a difficult position, and keep him tied to a post which, in his own best interests and those of our children, he ought to have been able to exchange for work of a different type.

I believe that, as a general practice, parents do not

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treat the schoolmaster and schoolmistress fairly. They expect them to perform services that they never undertook and are not especially qualified for. As we have just said, we have divided our subject, the upbringing of daughters, into some fifteen chapters, each one of them containing matters to which we, as parents, must give thought and attention. The schoolmaster is concerned principally with but one section, that of scholastic instruction; or, if we transfer to him also a share of responsibility in the realms of the arts of conduct, health, exercise, and religion, he is still responsible for less than one-half of the process of upbringing. The other and larger half then remain in the parent's hands; and it is often their failure to perform a reasonable part of their own share which creates many of the difficulties encountered in school life. The schoolmaster is also to blame. He has magnified the merits and the privileges of his own calling until he has almost taken possession of the word education as appertaining solely to his own sphere of action. Then, engrossed in his own occupation, for which he is rightly an enthusiast, and surrounded by like-minded zealots, he fails to give sufficient opportunity and weight to the influences of home. He is inclined to work against the interests of family life, where elasticity of arrangement and occupation are necessary, in order to preserve the uniformity and regularity which he believes to be essential, and which are certainly convenient, for the purposes of his school. He does not view with favour the children who are withheld from school either to help at home over a time of emergency, or to take advantage of some exceptional opportunity for education by travel or personal intercourse; although he may admit privately that they are learning better and greater lessons than any that he has within his power to teach. He becomes, to use an old simile, a person who cannot see

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the wood for the trees. The child is made subservient to the trade of the educator, and all the ideals of education and the regard with which it is considered in the outer world suffer in consequence of this abuse of its prerogative.

To do the teaching profession justice, I believe they have set themselves seriously to consider the right relations between the school and the home, which is more than many homes seem to have done; but they are naturally able to see the matter best from their own point of view. Moreover, in the great variety of types of homes, with their different requirements, influences and opportunities, the schoolmaster has some ground for giving up in despair any attempt to estimate their true position and effect, and sets it all down as nothing, or less than nothing. Nevertheless, the parents are the persons on whom the responsibility for the upbringing and education of their children ought ultimately to rest. The modern trend of social reform is to relieve them as much as possible of this natural duty, while they, in appreciation of the assistance, frequently relieve themselves of the one obligation left to them, namely, the provision of the children. Parenthood, it should be remembered, if it be reduced merely to the office of bringing the children into the world, is not an interesting or absorbing profession. It cannot be too strongly recalled that the authority of the schoolmaster is but delegated authority, which can be resumed at will, and may be supported or undermined by the conditions of home life. Again, the opportunities of the schoolmaster are far more limited and brief than those of the home. It is therefore not surprising that he grasps a little viciously at every chance occasion he can lay hold of and mistrusts that other influence, which often sends him such ill-prepared material and, like the Lady Penelope, undoes in the spare moments the pattern that has been woven so

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industriously in the course of many a strenuous, nerve-wearing day.

There is another reason why I am able to contemplate the prospect of retirement from active duty with some equanimity. Life is absorbingly interesting, but, as long as we are playing a leading part in our portion of the drama, we have no time or opportunity to step to one side and get some view of the process as a whole, or even to piece together the various episodes as they follow each other and unfold their tale. Now I think that, at the end of an active life, there should come a period of contemplation, which must be led up to by a gradual transition from the active to the passive stage. Events pass so quickly that one seldom has time to get the heart out of them, and I fancy many people must have a store of experiences and memories that they would like to turn over, and that might well become food for thought in the later days of life. Therefore, do not let us grudge the chain of events by which we pass gradually from one stage to the next, nor deem that every step onward is necessarily a step downward. To each one of us there must constantly come, in age as in maturity, in maturity as in youth, points at which we shall be well advised to orient our courses afresh. The periods of indisposition and languour which arise more frequently in middle-age give chances for reflection and readjustment, for the delegation of some duties and for the selection and initiation of new helpers and substitutes. It is certain that each stage of life is best adapted to its own special purposes, and we do injury to ourselves and others when we go striving blindly on, as in the earlier stages. Whenever we are forced to call a halt, then is the time and opportunity to have a stocktaking of our strength and of our reserves and of those of our natural and obvious successors. Very often we shall find that we have possessed ourselves unawares

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of a balance of experience and judgment which can be best put to new uses. And even if we lose hold on the things of this world to gain an insight into the workings of the spirit, the gain is ours and all men's.

This discovery of unexpected powers and a fresh outlook, together with a breaking loose from some of the old forms of bondage, is a well-known phenomenon of the life which is lived as a whole—many-sided, responsive and adventurous. I think it is to Oliver Cromwell that we owe the saying that a man goes farthest who knows not whither he is going. At any rate, he himself is an outstanding example of the truth of the words. To aim blindly at some definite goal, without thought for the other issues which may arise, and without due consideration of the means we may employ, shows both mistrust of our destiny and disregard of our own powers of development. Each year that has been well lived, each difficult situation that has been successfully surmounted, helps to fit us for some fresh adventure which we were not before competent to undertake. It is possible to aim too low as well as too high, to pledge ourselves irrevocably to some unworthy pursuit, and more people fail from mistrusting their strength than from overestimating it.

I would divide adult human life into three stages. In the first the sense of physical power is predominant. Therein everything and anything seems possible, and the aptitudes of the body, its strength, its endurance, its physical attributes are what we unconsciously rely on to secure attention and ensure success. Later on, somewhere between thirty and forty years of age, the powers of mind come to their own. We make our most effective contributions by intellectual accomplishment and insight and by our capacity for organization. What we have learned most thoroughly and can best perform constitutes our foremost claim to consideration. Then again, another twenty years on, these qualifications fall into the back-

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ground, and our principal asset is the experience that we have gained and our deeper knowledge of the workings of human nature, giving us prophetic power and the gift of interpretation. Our best work may then be that "removal of obstacles which hinder the free and unembarrassed movements of those about us." Our value to society now lies chiefly in character, in what we are, and in what we can discern in and draw out of others.

These three stages have each an appropriate touchstone by which the completion of our inward transformations under their influence may best be tested. No man realizes the great sanctity of physical life and the joy of bodily effort until he has been called upon to consider the prospect of renouncing them. The man who dares not venture his existence in a good cause is not worthy to possess it. Risk of life and limb, with a joyous disregard of consequence, is the test by which we may sift the dross from the gold. Once we have crossed the boundary between childhood and manhood there comes a period when, for men at any rate, life cannot and ought not to be invariably safe.

But there are intellectual dangers as well as physical risks, and for our second stage I would suggest that complacent orthodoxy of all sorts may represent the failure to develop and to accept intellectual responsibility. The man who is young in the world of thought should stumble upon some heresies, even though he may ultimately renounce them. He should take upon himself intellectual risks and court social ostracism for the sake of establishing his inheritance. The right to live and think in any circle may require quite as much courage and resolution as the right to do and die, and it is no less essential to the welfare of humanity. But let us always remember that it is the manner rather than the matter of a man's thoughts and actions by which he will ultimately stand or fall.

And as the especial weakness attaching to the third

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stage, I would point to the excessive value we are then inclined to give to security of all sorts,—a sure sign of the on-coming of old age and even senility—expecting from others the too large acquiescence in established things which we ourselves have learned to bestow and require. It is difficult for old people, and it is indeed a token of old age, to understand why anyone should wish to risk life and limb in any cause, much less stand perilously poised on the housetops and shout out disputatious doctrines and cantankerous contentions. The crown of old age is reached when, remembering and recognizing the beauty and sanity of the spirit of sacrifice and adventure in all their forms, we are able by our insight and experience to enhance their value by diminishing the need for an advancement into the final consummation.

Speaking broadly, young children require companionship and direction in their physical enjoyments, in their outdoor life, and in their games and sports; but in these days of late marriages, not many parents are qualified to enter into their children's amusements of this character. The adolescent youth demands intellectual comradeship and the stimulus of adventurous thought. The early stages of developing maturity ask above all for the guidance of the experienced hand and the steadying influence of a formed character. We are useful to our children in these various steps of their evolution, precisely as we are able to supply from our own personalities assistance of the type they require, or as we know how to efface ourselves when others can better fulfil the demands. Beware of parental jealousy, either as between one parent and the other parent, or from the parents to the outer circle of the household and surrounding families. No parent can supply everything. But each parent has a special qualification, each, probably, a special season of effective companionship and each should have a special opportunity. I have seen mothers who seem possessed of a purely animal

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affection for their offspring, apparently of the type which is recognized to be appropriate to the period of infancy, and who find excuses to separate their children not only from friends and relatives but even from the father himself. The mere fact that we have given birth to our children, and have fed, clothed and educated them will not help us much to retain their regard and affection in later years. As William Blake says, people make more enemies than friends if they rely on corporeal gifts alone. Would we establish any lasting intimacy and weave deathless bonds between ourselves and the younger generation, it is necessary to bring "spiritual gifts, severe contentions of friendship and the burning fire of thought," for these alone profit and bind together both the giver and the receiver.

I think parents, and indeed every member of an older generation, would do well also to be on their guard against the uprising within themselves of another very subtle form of jealousy towards the younger folk. It is perhaps one of the saddest moments we experience in life when we realize for the first time—as many of us are forced to do—that our happiness does not please, that our successes do not gratify those whose affectionate interest we have been wont to take for granted. The jealousy and ill-will felt towards relatives who are successful in other forms of activity than those usually followed by members of a family are very real and disconcerting phenomena. A new departure in life seems to be treated almost like a form of treason, and to men and women of really jealous temperament nothing justifies a prosperity which they are unable to understand, to share or to profit by.

Amongst contemporaries and men and women of equal standing, where rivalry is keen, the ill-will with which success is regarded may perhaps be excused as a natural failing—but as between parents and children it is more difficult to account for and extenuate. Part of the ill-

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feeling may be attributed to timidity and real anxiety, and to ignorance of conditions of life foreign to personal experience; old people are afraid of what they do not understand. Yet I think the root of the trouble lies in the fact that children who move off and away from the traditional groove of family life, and especially children who do well in other directions, thereby seem to cast a reflection on the achievements of their forebears. A parent who is complacently satisfied with his life's work feels aggrieved with a child who seeks elsewhere for an outlet to his activities. Such a step is a tacit criticism of the parental ideals. It takes away from the comfortable sense of satisfaction over a well-spent life. Curiously enough, it is not usually the man or woman who has tried and failed somewhat who seems aggrieved when a child tries in another direction and succeeds. It is from the people who have tried and believe themselves to have succeeded that success gained in other directions calls forth the plainest manifestations of disapproval and annoyance. Disillusionment is a hard trial for old age. It is disappointing to have striven only to attain a position which our own children pass by on the other side; and when it is too late to make a fresh start ourselves it is very tempting to endeavour to enforce our plan of life on our children and our grandchildren. We are vexed, not so much with their success, as with the relative estimate it implies of our own. Let us accept the criticism as a final stage in our education as parents, and beware of alienating or disheartening children whose only fault is unconsciously to expose our own infirmities, failures and limitations. It may be too late for us to try again. But we are indeed lost to the meaning of life if we would forbid our children to attempt the things we have left undone or grudge their success where we tried and failed.

From the point of view of our own individuality, from the sense of ripening personality and the consciousness of

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extending powers, wedlock and parenthood are the two greatest educational influences in the world. In these conditions, as in all departments of human affairs, the inner life deepens as the outward range expands. We *become* in proportion as we do. We require therefore to prepare ourselves daily for the task and to consecrate ourselves afresh for the service in that spirit in which the knights of old put on their armour, girded themselves with their swords, and kept their vigils before the altar of the Most High. It is not only what we shall be able to do for our children that I would have you consider, but what we ourselves may become through their unconscious agency. And I believe that when the day arrives for the abdication of the parent, the spirit in which we put off our robes and lay down the sceptre is the best criterion of the extent to which our long apprenticeship has been crowned with success.

"Who is the happy Warrior? Who is he
That every Man in arms should wish to be?

—It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought:
Whose high endeavours are an inward light
That makes the path before him always bright:
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn: . . .
. . . . . .

Who, with a toward or untoward lot,
Prosperous or adverse, to his wish or not—
Plays, in the many games of life, that one
Where what he most doth value must be won:

This is the happy Warrior; this is he
Whom every Man in arms should wish to be."

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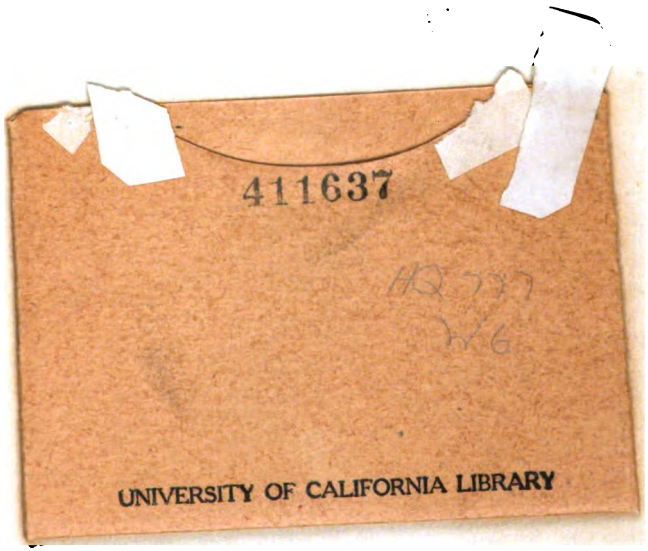
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